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OUR readers will welcome the first letters from the new mission to West Central Africa, and the map of the region about Bihé, given on another page. Attention is also called to the items given under a new heading, "Notes from the Wide Field." Without making the *Herald* less a medium of communication between our own missionaries and the churches supporting them, it is proposed to give hereafter a prominent place month by month to a digest of such missionary intelligence as comes to us from different parts of the world.

FIVE MONTHS.—The receipts for January were about \$4,500 in advance of those for the same month last year. The total receipts for five months, as compared with those for the corresponding period of the previous year, are about \$5,000 less. We are looking with confident expectation for a considerable increase of new laborers, and for a corresponding increase of cheerful, generous, contributions from the churches. The latest words received from our departed missionary Pinkerton may serve as a motto for our whole work: "All's well. We move right on."

WE notice in the February number of the *Southern Workman*, published by the Hampton Institute, an interesting paper by Mrs. Armstrong, who, after nearly fifty years of missionary service in the Hawaiian Islands, has recently returned to this country, and at once joins her son in labors for the colored race. She will long be remembered in Honolulu for her valuable labors in behalf of the Hawaiian people, and as a cultured Christian lady. Her sketches of mission life, of which the first is lying before us, will add much to the value and interest of this monthly journal.

REV. DR. HAPPER, in an article in the *Chinese Recorder* on the population of China, agrees with the opinion expressed by Prof. S. Wells Williams, in the *Missionary Herald* for February, 1879, that the census of 1812, which made the population of China to be 363,000,000, is reliable. Dr. Happer, however, thinks that Professor Williams has under-estimated the loss of life in recent years caused by wars, famines, etc. He says that the recuperative power in the Chinese people, of which so much has been said in the past, has greatly decreased, on account of the use of opium by such a large number of adult males. He estimates the present population as 300,000,000.

THE remarkable account given among the letters of the growth of the young church at Imabari, Japan, furnishes an illustration of what, it may be hoped, will be often seen in that Empire in the near future. Dr. Berry says that a Japanese, who knew of the work done by this handful of believers, exclaimed : "This is Christianity, — the mighty power that is to save our nation !"

A VALUABLE addition to Christian workers left Boston on the evening of the 31st of January for the Hawaiian Islands ; Mr. and Mrs. Woodwell, and Miss Elizabeth Small, of Newburyport ; and Miss Mary A. Loveland, of Norwich, Vt. Mr. Woodwell goes to Kau, on the Island of Hawaii, to take charge of a small English-speaking community, and to devote such time as he can spare from his regular duties to the spiritual welfare of the laborers on the sugar plantations, — a mixed company of Hawaiians, Chinese, and Gilbert Islanders. Misses Loveland and Small go out at the instance of Mr. Bond to take charge of a boarding-school for Hawaiian girls at Kohala, also on the Island of Hawaii. Two other ladies have recently gone to the island for similar service, — Miss Payson, after ten years of valuable work in China, and Miss Helen S. Norton. The last two will be connected with the Kawaiahaeo Seminary in Honolulu. Misses Norton and Loveland are graduates of Mt. Holyoke Seminary, and experienced teachers.

Six others, within a short period, have gone to the Hawaiian Islands from this country to aid in securing the results of missionary effort : Dr. and Mrs. Hyde, to Honolulu ; Mr. and Mrs. Oleson, to Hilo ; and Mr. and Mrs. Dyer, to Kohala, — all successfully engaged in promoting the interests of higher Christian education. Of the twelve here mentioned only two are formally connected with the American Board, though all have gone, in some sense, at its instance, and under its care.

THE printing press which Mr. Wheeler took with him to Harpoot, and which is run entirely by students of Armenia College, has been in operation but little over a year, and yet from it have already gone more than five hundred thousand pages. Among the issues are Armenian and Anglo-Armenian primers, an arithmetic, and a hymn-book in Koormanjie Koordish. Such books are greatly needed, and the press is not only doing a good work in supplying the demand, but also in furnishing some employment to needy students while pursuing their studies in the college. We are glad to report that within a week or two the amount needed for the erection and furnishing the press-room has been provided for.

THE material advancement which is sure to follow the introduction of the gospel among a people, is illustrated in the fact that within sixteen years nearly five hundred sets of irons for fanning mills have been ordered from a single firm in New York through our missionaries at Harpoot, Eastern Turkey. The native carpenters have been taught how to make the wood-work of these mills, and the introduction of the machine has proved a great blessing in that region, so that the demand is increasing. Other agricultural implements are desired, especially the threshing-machine, and the fields of Turkey will surely be better tilled when the gospel has reached the hearts of its people.

IN response to the representations of the officers of the American Board, seconded by those of many other societies, the Secretary of the Interior has this day, February 11, revoked the obnoxious ruling of the Indian Department, by which ruling no religious denomination could engage in any missionary work in any reservation unless the agency of that reservation had been assigned to that denomination. Hereafter no agent can send our missionaries away from Devil's Lake, or from any other field in which they are clearly called to labor.

REPORTS from Eastern Turkey indicate a winter of unusual severity, and the prospect of an amount of suffering among the poor, which Dr. Barnum, of Harpoot, says is fearful to contemplate. The letter from Mr. Dewey, of Mardin, on another page, speaks of the destitution in that vicinity. Last year great good was done by the more than eleven thousand dollars sent through the Treasurer of the American Board for famine relief in Turkey and Persia. There is still need of remembering the suffering poor.

The Friend, of Honolulu, gives an account of the dedication, on January 2, of the new Chinese Church, of that city. The building is said to be commodious and attractive, costing, with the land, \$10,700. Of this sum, the Chinese themselves have already raised \$4,470, and the foreigners not quite as much. The King and Attorney-general were present at the dedication. Drs. Damon and Hyde assisted in the exercises, while the principal parts of the service were taken by Sit Moon, Goo Kim, and Shing Chack, and a native Hawaiian pronounced the benediction.

IN a general criticism upon the conduct of Benevolent Societies, which appeared last fall in a religious newspaper, the American Board was specially referred to, and the following statement was made: "We remember, years ago, hearing the chairman of a committee, to which was referred one part of the annual report of the American Board, say, that not only was the committee carefully selected beforehand (as was wise, perhaps), but a prepared draft of a report was put into the chairman's hand, which, to the anger and disgust of the secretary who furnished it, he refused to use." The thing complained of is so utterly foreign to the practice of the Board's officials, and would be so heartily condemned by them, that the charge made has been investigated, and it turns out that one gentleman now living says that between twenty and thirty years ago *he heard* a person, who was chairman of a committee in 1851, or 1852, say that Dr. Anderson, *or some other secretary*, handed him a prepared form of a report, which the secretary seemed quite offended that he did not use. The chairman named has been dead for many years, and the secretaries of a quarter of a century ago are not alive to say whether the particular transaction referred to was consistent with the uniform practice of the executive officers of the Board, from the beginning until now, to leave the preparation of the reports at the annual meeting entirely to the committees presenting them. The only reason for referring to this statement, so derogatory to the good name of the Board, is that if allowed to pass unchallenged some one may hereafter believe that it is an illustration of what is now done, or ever has been done, by the executive officers of the Board.

MYRON WINSLOW PINKERTON.

MR. PINKERTON was born in Boscawen, N. H., July 18, 1843. His father removed in 1855 to Waupun, Wisconsin, and in that neighborhood he spent the



MYRON W. PINKERTON.

rest of his boyhood. Both his parents were members of the church; during a season of special religious interest, when he was twelve years old, Myron gave evidence that he had become a Christian, and united with the church. In his sixteenth year he began his studies preparatory to college, at Ripon; entered Ripon College, and graduated in due course in 1868. He maintained fair standing in his class, and secured the respect and confidence of his teachers and of his associates. From college he went immediately to the Theological Seminary at Chicago, completed the prescribed course, and graduated with honor in 1871. By strict economy and self-denial, earning what he could by manual labor and by teaching, and, towards the close of

his studies, by preaching, he met the expense of his education without receiving charitable aid. The rigid discipline and severe self-restraint to which he subjected himself, and the self-reliance which grew up in the process, proved of service in his subsequent life, and helped him greatly to accomplish what he did as a missionary.

Very early he had thoughts of going far hence unto the Gentiles. "His mother was very much interested in missions before the birth of her first-born, especially in the labors of Miron Winslow. She named her son after that dear missionary, expressing a hope that if God spared her boy's life he would be a missionary. This mother died when Myron was three years old. The circumstance was told him, when he was old enough to take it in, and the thought grew in his mind as he grew in stature. He told me that when in college his mother's wish would often come to mind. If all mothers consecrated their sons at birth as fully as she did, the foreign field would not lack for men, and there would be nobler men in all departments of life at home."

In May, 1870, Mr. Pinkerton was "licensed to preach" by the Central East Association of Illinois, and July 14, 1871, he was ordained to the Christian ministry at Ripon, among his old friends and associates. "Influenced by early instruction and the urgent demand for men," as he records it, he had decided a year previously to go to the heathen. While considering to what field he should devote himself, he said: "Perhaps there will be men who would wish to go to Turkey and Japan, while few will go to Africa. I would rather go where the laborers are few and much needed." He was married to Laura M. Byington, in the First Congregational Church of Chicago, June 15, 1871, and August 9 the

young missionaries sailed from New York for Liverpool, and thence to Natal, where they arrived October 9. Before ten days elapsed, they were at their station among the Zulus at Umtwalumi. Here he toiled on faithfully, gaining familiarity with the language and the people, securing their confidence, and by his prayers and preaching and holy living, winning them to Christ. His zeal was ardent, his faith was strong; "when he had any object to accomplish, he threw himself into it heart and soul, thinking nothing of his own strength. He was always hopeful and trustful, and grateful also. When we had been carried through difficulties with more comfort than we had feared, he would call in the children and offer up heartfelt thanks to our Heavenly Father for his watchful care over us."

In 1875 Mr. Pinkerton, the pioneer spirit strong within him, pushed out into the regions beyond, where no mission had been established. About 125 miles inland from the sea, towards the Koplamba Mountains, he founded the station of Indunduma, to which he removed his family in November, 1876. Here, besides his pastoral and evangelistic work, he was engaged in translating the Book of Numbers, doing his part to assist his brethren in giving the Bible to the Zulus in their own tongue. Like other missionaries in such positions, he was called to heal the sick whom the native doctors gave over. Though with no medical training, he rendered such help as he could; he often rode long distances over the mountains with a pair of old-fashioned forceps in his pocket, and by a vigorous twist wrenched out a decayed tooth, and relieved the favorite wife of some chief; wrenching away by the same act decayed superstitions and prejudices, and making the grateful kraal kindly disposed to the teachings of the missionary.

Committing the care of the station to the native helper, Mr. Pinkerton was for pushing still farther inland. He applied to the Natal government for permission to go into the Umkomari country, and had just obtained it, in July, 1879, when he was called to the more important undertaking of leading the new mission into Umzila's kingdom. Before starting upon this work, by advice of his brethren, he brought his family to this country, "because of the probably long time that I shall be engaged, and *the possibility of my being taken away by death while I am away.*" Thus he wrote from Natal in September, 1879: "For myself, it is hard to leave my wife and little children for a long and dangerous absence. But if God indicates that I am the right man to go, I can trust that the covenant Jehovah who calls me will be more than a father to my children. But God forbid that this sacrifice be laid on my wife and helpless infants for any reason but the extension of God's kingdom in the souls of men. It is a solemn and fearful responsibility on me, and on you who send me. Let us meet it with great humility and prayer for the Holy Spirit's special direction." A father of the fatherless and a judge of the widows is God in his holy habitation. The confidence which this servant of his expressed, when looking at the possibilities before him, will not be disappointed when the widow and the fatherless call upon him.

While not shutting his eyes, as no wise man will shut his eyes, to what may unexpectedly come true, Mr. Pinkerton did not apprehend special danger or difficulty in his undertaking. The close of the same letter is in these words: "We feel that the great loss of life which two or three societies are having on

this East Central African coast are quite unnecessary, and that missions may be successfully planted there without extraordinary expense, if only careful, practical men of African experience are free to act in accordance with the circumstances of the country, and are free to deal with special exigencies as they arise."

This full freedom was given to Mr. Pinkerton. He brought his family to America, and made a home for them among relatives in Wisconsin and in Chicago, where his wife and four little children are now living. After some months spent in rest and refreshment, he came to Boston and made necessary arrangements, and sailed by way of England for Natal. He reached Durban, July 2, 1880.

Completing his outfit there, having *carte blanche* to procure whatever he desired, and associating with himself Mr. E. Jourdan, an American ship officer who had been five years in Senegambia, and more recently had been laboring in the mission at Adams, and John Pohleni, a Zulu convert, Mr. Pinkerton started from Natal for Umzila's country, July 9. The course which Mr. St. Vincent Erskine took, in his two last journeys to Umzila's, and which he recommends as the best course, the course Mr. Pinkerton expected to take, was to go by sea to Chuluman or Sofala, near the mouth of the Sabi River, and cross the country to the highlands and the king's kraal, 140 miles distant. In this way the malarial region would be avoided. There must have been reasons satisfactory to Mr. Pinkerton which compelled to the other course which he took. The letters received from him simply state that he left Durban in the steamer "Asiatic," July 9, for Delagoa Bay, to go from there to Inhambane. In this last he was disappointed. "After waiting a week at Delagoa Bay, the steamer will not land us at Inhambane, though our tickets are paid for; because she is late, and must hasten on to Aden. It is hard on passengers who have come so far depending on the company's advertisements. The Lord has let us be shut up to this method for this month. It may be his plan for us to do a work of planting his kingdom in this forbidding and deadly region." The next steamer, the "Abyssinia," came along a month later, and he embarked in her, to be again thwarted. "A very severe winter storm has prevented the steamer from going into Inhambane, so we shall be carried to Zanzibar [1,400 miles distant], and brought back by next steamer. Again there is no doubt as to the case. It is a clear act of God, in whom I humbly trust for guidance. The winter season up here has been most unusual; floods of rain." The steamer touched at Quillimane, at the entrance to the river Zambesi, and then at Mozambique. "I leave my goods here in the custom house till I return from Zanzibar, to escape paying duties there. There is every reason to hope that my expedition will succeed in beginning a mission in the Gasa country with very moderate expense indeed. Traders who know that country since Mr. Benningfield was there, think I shall succeed, and wish me success. May God give it, and may you who are at home pray very faithfully during the months to come, and send some good missionaries to help."

From Zanzibar Mr. Pinkerton wrote a very hopeful letter. (See *Missionary Herald* for November, 1880, p. 465.) Captain Wybrants, with an English exploring hunting party, was setting out for Umzila's country. He had chartered at Quillimane a sailing vessel, to be towed by the steamer to near

Sofala, and there cut loose and sail into that port. Captain Wybrants kindly offered to take Mr. Pinkerton and land him at Sofala, and the offer was gladly accepted. They started in tow of the steamer, but the weather proved rough, two hawsers parted, and finally they cast off from the steamer and sailed back to Mozambique. "This is an unexpected and bitter disappointment, for it did seem a most desirable and practical thing, to take this opportunity of getting with all my stores to one of the ports nearest Umzila's. We were almost there, as it were, when the breaking of a rope threw us back. All advised me to go to Sofala or thereabouts with Captain Wybrants. It was regarded as an unusual and favorable opportunity, put right in my way, and so I hope it may yet prove." He adds: "In my own mind I have been for some weeks doubtful whether it is or ever has been wise for me to attempt getting to Umzila's kraal this spring. But nearly every practical man on this coast advises me, even urges me, to go and make friends with Umzila, if possible. My *own* thought is that it might be better to go to Inhambane, hire a house or build huts, get acquainted, learn all that is possible of the coast road to the Sabi, and go ahead next May. I may yet go in by the Sofala region, visit Umzila, and open communication with Inhambane, or go there; but I suspect it will turn out that Inhambane must be our base, and that we shall have a station there. We have heard that the road from Inhambane to Umzila's is dangerous, which can only be settled by going to the border of the country and finding out." Captain Wybrants made arrangements to proceed in his sailing vessel to Sofala. Mr. Pinkerton, after waiting nearly a month, when the steamer came along for Inhambane, finally concluded to go there instead of accompanying Captain Wybrants. He reached that port October 3, and was most hospitably received and entertained by Mr. J. D. Schippers, agent for the Handels-Compagnie. "To-day," October 6, 1880, "I called on the governor, with Mr. Schippers. His excellency greeted me with a warm welcome to this province; said he had seen much of the good work done by American missionaries on the West Coast, and that he should encourage me to the utmost. He insisted on turning out plenty of Kafirs to carry my goods right up to opposite Bazaruto. So, wonderful provision seems to have been made for me here. The acquaintance I formed during my trying delays at Delagoa Bay and Mozambique have helped me greatly. Now if I am given humility and skill and strength to rightly use this official favor, it will be a great help in getting directly and quickly into the confidence of a large number of people of more than one race, and open a field for the Board in East Africa, which is of the highest strategic importance, and which will tax its powers rightly to improve. No time should be lost in securing the right kind of young men, who can work with enthusiasm, and who, learning Portuguese to some extent, and Zulu well, will come and take up this work. . . . If present plans work we shall soon see how things are at Umzila's. . . . Later. The governor proposes to send me directly across country to Umzila."

The Governor of the Universe had other plans. The next intelligence was a telegram received December 8, from Mr. Kilbon, Natal:—

"Pinkerton died fever tenth November. Jourdan returns."

The following extract from a letter from Mr. Jourdan, the only white companion of Mr. Pinkerton, has reached us from Natal, and furnishes the only par-

ticulars yet received concerning the circumstances of his death. It is dated Inhambane, December 3 : —

“ We left Inhambane on October 19 for Umzila’s country, and everything went on very well until November 3, when we suddenly came into a famine country. Here Mr. Pinkerton made up his mind to send me back with part of our boys. I refused to go back unless all went, and so we sent John back with five boys to buy food. We stayed at this kraal waiting for John till Friday morning, when he came back with about two days’ food for the men, and we again started, and on Friday night, November 5, came to Bakot’s kraal. We rested here for the night, intending to start again in the morning, but Mr. Pinkerton not feeling very well we determined to stay here until Monday morning. On Sunday morning he felt no worse and no better. I advised him to let me take him back, but this he would not consent to until the following Tuesday, when he consented. At that time he was much worse, and was growing more so every hour. I was up with him all Tuesday night, and at about 4 A. M., on Wednesday he told me to take him out of the hut and carry him away to the bush, ‘For,’ said he, ‘if I die in this hut, the natives will murder you.’ These were the last words he ever spoke. I got all the boys together, and put Mr. Pinkerton in a hammock and started. I came to the Gabulu River, which I had to cross in canoes. I got everything over all right. This was about 11.30 A. M., on November 10. I had been across about half an hour when Mr. Pinkerton quietly breathed his last. He had his senses up to the time of his death, but was too weak to speak. I was obliged to bury him the same day, and I did so at 4 P. M., John reading the funeral service in Zulu. The place where he is buried is on the east bank of the Gabulu River overlooking the ferry, under a large moss-covered tree.

“ After we had buried Mr. Pinkerton we again started on our march back, and arrived at Inhambane on November 26, after a hard march of fourteen days.”

Up to the week before his death, as appears from the letter printed on another page of this number, all was going on most hopefully. A letter to his wife of the same date, his last letter, we are allowed to print, and it forms a fit close to this sketch.

INHAMBANE, *October 18, 1880.*

Monday morning.

MY DEAR WIFE, — I am all ready to start, the men to carry my things have been enrolled and paid by government, a few of them are on hand. Hope all will be in to-day. We were to start this A. M., but as some of the men are not here I think we may not get away till to-morrow. The first rains have begun ; it is very cool, and if we are once fairly on the road, it is the best time to march just now. I am feeling the full force of tiresome African delays, but I hope to bear up through them all and get to Umzila’s, and do what we hope to accomplish, *i. e.*, establish a mission there, or prepare the way to do so. People here think I shall have only the ordinary inconveniences of going a long journey among the kraals, with very good preparation for doing so. As heretofore my own health is my best, no touch of fever, but I cannot say as much for Mr. Jourdan and John Pohleni. They have had a little fever, but I hope regular work at the land journey will occupy them, and be favorable for them. I have been all the time so busy with mind and body, that it has helped, I think, to keep me so well. Jourdan is an old West Coast man, and has had more or less fever for years. Now my dear wife, as I start forth on this new stage of my journey, let us hold fast our trust in that living God who used to keep you and me while in Natal through dangers of various kinds. Let us patiently hold on, and bear a brave, but humble part in our peculiar work. Your letters will be sent after me by native runners. There are kind white men here in Inhambane of different races, who will support me with great interest. I shall, if all goes well, soon get to where I can

begin retracing my steps, if I think the Lord calls me to hasten to you. But I know you would rather I should complete as far as possible the founding of this new mission, even though it require a few months' more time. Make personal piety and personal consecration to God the great object with yourself and the children. If God returns me to you, or brings you to me, I shall try to be more faithful in that respect. I hope you will do nothing about coming this way until you hear from me much farther along. Get what good you can from your visit in America; take good care of the children, and rejoice in that as your present work. The future will bring its needed light and work and solace.

October 20, Wednesday. We started Monday evening with a boating lot of men, got them into a boat, and started during the night. Landed yesterday noon at the north end of the bay. To-day we are on the march. We are now stopped at a chief's kraal, getting our noon food. The air is splendid, very clear and cool. It is the best weather for marching. I have eighteen men carrying loads, very good men, too. One young woman goes with her husband. This is a very good thing for us, as a woman makes the party less like an army. I enjoy getting out of the towns among the kraals. We get plenty of food to-day.

Friday, October 22. At Typumbu's kraal, north of Inhambane. This is our third day of marching. We are tired, but have got along splendidly. We are at the kraal of the last chief in the country ruled by the Portuguese. My men all behave splendidly. I have a road cook, who went up with Benningfield, and has been well trained. We get food at all the kraals without paying for it, and men help my porters carry their loads from chief to chief. The weather is fine, and we get good huts to sleep in. My expedition to Umzila's has been a taking and very popular thing among the natives, as well as the Portuguese. If it is as popular in Umzila's country my way will be easy. The Lord is giving me a fine start. May he also give me wisdom to improve it. The native's huts are much better than those in Natal. Last night I slept on a rough bedstead. I have just had some porridge made of beautiful fine meal. Corn is here pounded in large wooden mortars. The country has much bush, and it would be unpleasant traveling in the most rainy part of the year. There are different dialects spoken, but Zulu is everywhere understood. The custom of saluting each other by clapping hands holds among the people here. I do not see any cattle. The people fear Umzila's Zulus. The road is crooked and winding in places, but here are not any high or steep hills; there is a little sand in places.

John Pohleni started from Inhambane sick with fever, but marching has brought him up. My men have heavy loads, yet they sometimes run out of the path, prancing about in the Veldt with their loads on their heads. I feel more *at home* than since we left Natal last year. If you and the children were with me it would be home, but on such a trip as this that would be improper. Oh for a wagon road! But a road here would have to be cleared through the bush. It will be a feast in the wilderness if your letters, which are expected to reach Inhambane in a week, reach me at King's kraal. We are getting on so well I do not expect they will overtake me in the road. We are not going as fast as we might, but we are now getting along without using up our stores and goods for barter; this will really shorten the journey by sixty or seventy miles, as we have all our resources for the remaining part of the trip. More goods and stores are to be sent up for me soon. I have many opportunities of speaking to these chiefs and people of the object of my journey. I do not know that any missionary ever went along here before. I am preaching and teaching Christ in the uttermost parts of the earth, now as never before. The natives here are even in denser darkness than those about Indunduma when we went there.

Sunday afternoon. We are resting to-day. It rained this morning, but has cleared up now. We are very well supplied, but my thoughts turn sadly toward you and our dear children. We had a meeting this morning; a good number present. This

is among the untaught heathen. But for my coming it might be long before the voice of a Christian teacher was heard in this bush. May God bless our effort. Next Sunday we hope to be well along toward the Sabi River. We go rather slowly, but get comfortable huts to sleep in, better than the huts in Natal. We get beautiful meal, both of mealy and amabell. There is said to be plenty in the regions ahead. Marching does not tire me as much as I expected. I waste no strength at hunting or going after curiosities. I push for the main object only, with all my energy. When not shortening the distance between Umzila and me *I rest*.

Monday noon. We have made a long and delightful march this nice morning, and are resting at Tyungu's kraal for dinner. This is a bush country, rather sandy, mostly level ground. No such hills as in Natal. It is much more of an Illinois country than anything else. I shall send this letter back from the last Portuguese police kraal to-morrow. Then we go into the regions which are ruled by Umzila. If no special hindrance occurs to us, we expect to reach the King's kraal in three weeks or a little less. It is getting more and more interesting and exciting, as the culmination of my long journey approaches. I hope it will be successful in getting a mission established up there, or somewhere in these parts. Probably the next letter I get from you may tell me where you expect to spend the winter. It is getting to be cold now in America. May the Lord keep you all in health and peace.

Your loving husband,

MYRON.

Wednesday, October 27, A. M. We are at the border, more than ninety miles by path north of Inhambane, and a little south of Bazaruto. All well; weather fine. We go right on.

MISSIONARY FURLOUGHS.

IN consequence of the impression which seems to prevail in some quarters that missionaries of the Board are expected to return home after ten years' service in the foreign field, it may be well to quote the rule laid down in the last revised edition of the Manual for candidates. It is as follows:—

“Missionaries are expected conscientiously to care for their health, taking such rests and vacations in the vicinity of their missionary fields as are necessary for this purpose. Occasionally, also, a visit to the United States may be desirable; but no fixed period of labor abroad entitles a missionary to such a furlough. The circumstances of different individuals are so unlike, and the differences of climate are such, that each case must be judged of according to its necessity, always with a wise reference to the best interests of the missionary cause at home and abroad.”

It must be obvious that no fixed rule can wisely be laid down for missions differing so widely, or for families or individuals whose circumstances are so diverse and so changing. The Board wishes to take the best possible care of its missionaries, not only as a Christian duty, but also as a wise economy in the management of its work. But each case must be judged of on its own merits. If any time for furlough were set by rule, some missionaries would remain too long on the field to their great injury, while others would have a favor granted them, and great expense incurred in their behalf, for which there was no just occasion.

The regulation given above was adopted by the Prudential Committee, after very thorough and careful consideration. Each case must be considered by

itself, with due regard to the best interests of the work, both at home and abroad. The spirit of self-denial and consecration to Christ which prompts to going abroad in the first instance, and to a visit home when circumstances seem to require it, is worthy of generous consideration, and is a better guide than any fixed rule.

FACTS IN REFERENCE TO CHINA.

Now that a revision of treaties between the United States and China is under consideration, the newspapers are presenting many statements concerning the Chinese, some of which seem to be made to order, and for the purpose of affecting public opinion with reference to the proposed treaties. It is no strange that there should be some uncertainty with respect to a people so distant from us, and until recently so little known. Yet there are men who have lived in China, not merely on the outposts, like Hong-Kong and Shanghai, but in the interior, and who have scanned the whole Empire, not solely in the interests of trade, but of a broad philanthropy, and it would seem as if their reports should be credited. Dr. Legge, now Professor of Chinese at Oxford University, England, who is admitted to be the best authority on the religions of China, said at the Mildmay Conference, "I have met with travelers who had been in India and China, and who would give me almost the lie to my teeth when I was telling of what God was doing there. They had been to these countries, they had seen nothing of such things as I and my missionary brethren reported. How could they see that which they took no pains to discover? How could they believe that which they denied when it was told them?"

Among recent statements made by the public press about China are these: 1. That not much has been accomplished by missions save by the early Jesuits, and that there is little hope of reaching the Chinese by any foreign religion; 2. That there is no liberty for foreigners to travel in China, even on what may be regarded as among the principal lines of travel; 3. That the use of opium in China is by no means the terrible evil it has been represented to be. Without any attempt to fully meet these points, we will here present as briefly as possible some recent testimonies bearing upon them.

1. It is sufficient to refer to the statistics of missionary bodies now working in China to show the remarkable progress of Christianity in recent years. In 1843, the number of converts in all Protestant missions in China did not exceed six. At the Shanghai Conference, held in 1877, the church members were reported as 13,035, while the adherents were reckoned at not less than 50,000. From only ten of the twenty-six societies, whose reports were embraced in the summaries presented at Shanghai, have late reports reached us. But these ten are the principal societies, British and American, and they included more than two thirds of the Protestant church-membership reported in 1877. Out of the 13,035 communicants enumerated at the beginning of 1877, these ten societies had on their rolls 8,740. They had at the beginning of 1880, as by the last printed report, 12,344, *making a gain within three years of 3,804, or over 41 per cent.* If a like rate of increase has been made by other societies, and we know of no reason why it should not be so, the number of Protestant

communicants a year ago was not less than 18,300. The indications are that the accessions for the year just closed will exceed anything heretofore received. The missionaries find the Chinese accessible, and reasonably steadfast. The argument against attempts to Christianize them, drawn from the instability and poor success of Jesuit missions, ought not to have the least force with Protestants. What can be expected of a Christianity without the Bible, which counts as its converts not those who intelligently apprehend and accept the truths of divine revelation, but all who can be persuaded to submit to the external rite of baptism? Protestant missions, based, not on Confucius, but on the Bible, are bringing forward a new class of men in China. The Chinaman is conservative, but the gospel touches and transforms him, as it does the men of every race. Sir Rutherford Alcock, a competent authority in this matter, says, in an article in the *Contemporary Review* for December, 1880: "It is singular, indeed, to observe how slowly, yet surely, the Chinese as a nation, and their rulers, are realizing the fact, all important to them, that Confucius did not teach everything good to know."

2. That there is freedom to travel and locate in China may be learned from the following extract from an official report made last year by the English consul at Han-Kow to his government. He says: "Numerous parties have gone inland either on business or pleasure, and the invariable testimony has been, that although the conveniences and comforts of European travel along established routes are not to be met with, you can travel through China as easily and safely as you can in Europe when and where you leave the main road." In corroboration of this statement, it is enough to say that two female missionaries traveled more than a thousand miles through the interior of China, far away from the "open ports," and this without European escort. They have settled quietly, and are at work, without the least molestation. The China Inland Mission has its men located in eleven provinces, and itinerating somewhat in four other provinces.

3. As for the influence of opium in China, let the following extract from a letter from the interior province of Shensi, dated August 14, 1880, suffice: "If any need to be persuaded of the evils of opium, they should spend a week here, and listen to the daily histories of women, on the most trivial prettexts, trying to put an end to their lives. Mr. King is this moment called to another case. One little girl of seven was brought who had followed the example of her seniors, but, happily, had got too little from the ashes of her guardian's pipes to injure herself much. *There are two hundred places where opium is sold on this short street.*"

FAITHFULNESS TO CHRIST.

SOME years ago the Greyfriars churchyard in Edinburgh was visited daily by scores of people who went thither to see a dog watching his master's grave. For five years, it is said, the dumb creature left that spot only for food. Men know what faithfulness is, and they admire it. As exhibited in this creature it was devotion to the person of his master, — a devotion complete and all controlling, and which lasted as long as life. But this animal's fidelity was without

intelligence. If he had known enough to carry out the purposes of his master, or to do the work which he dying left undone, he might have shown his faithfulness in a better way. No one would have called him faithful for lying down till death on his master's grave had he been sufficiently intelligent to care for his master's children or his home.

Now Christ calls us to be faithful to him, and our devotion, unlike the dumb animal's, may be and should be intelligent. We have powers by which we can comprehend what our Master's purposes are, and what he has for us to do. We shall not show fidelity to him by any tears we shed over the story of his sufferings and death, nor by any words of eulogy we speak upon his character; since we are rational creatures we can be faithful to Christ only as we live the life he lived and seek the ends he sought. His work must be our work, and the purpose for which he first took up and then laid down his earthly life must be the purpose for which we live. Does any one doubt what that purpose in Christ's life was? Did he not come into the world to save the world? Did he not come to set up a kingdom which, small at the beginning as a grain of mustard seed, should grow through the consecrated labors of his redeemed people until it should fill the earth? There can be no question that the one absorbing thought upon the heart of Christ was the establishment in its fullness of the kingdom of God on earth. And since we are capable of appreciating this object which he had supremely in view, we must, if we have true affection for him, pursue that same object unceasingly. Fidelity to him, then, demands that we make the interests of the kingdom of God the supreme object of our pursuit. For these interests must we toil and pray and give, not now and then, but constantly, even as long as life lasts. May God make us thus faithful, even unto death.

LETTERS FROM THE MISSIONS.

West Central African Mission.

WITH this first use of the name in the department of "Letters from the Missions," we give an outline map of the region in which our West Central African Mission is to be located. In the department for Young People for this month will be found further extracts from letters, and some illustrations coming from the same field. Messrs. Bagster, Sanders, and Miller landed at Benguela, November 13, after a voyage of thirty-nine days from Lisbon, the steamer touching at St. Vincent, St. Paul de Loanda, and other ports on the way. While at Loanda on November 9, Mr. Bagster wrote:—

"My pen longs to fill all this sheet with songs of praise, and then I should scarce have begun to render unto the Lord the

honor due unto him. He doeth *all* things well, and so we have been learning during the past days.

"When the American Consul, Mr. Newton, of the firm of Newton, Carnegie, & Co., owning the line of Quanza steamers, and others, came on board, we received the most kind and thoroughly liberal welcome, and subsequently on shore more than courtesy was extended to us, every possible attention was shown us and service rendered. During our voyage we have been wondering why we could get no Kroo boys; the most careful inquiries at every port showed none to be had, but this now is all made plain. It was not the *right way*, for I find they would have been to us a source of unmitigated trouble, and constant liability to broils with the natives, as we passed through the country.



ANGOLA AND BIHE.

Indeed the fact is, as the oldest and most reliable men in Loanda tell me, the Kroos will not do to take inland; the first village we pass we should have to fight, or have 'a woman palaver.'

"Another cause for praise is the kindness towards us of the Portuguese officials, although I cannot say that in Loanda we have received any direct help from them. Mr. Newton afforded us much assistance, not only giving us information concerning

the country, but also spending much time and thought in obtaining two Cabindas as servants, in getting letters to the people in Benguela, and in writing to friends of his own there."

BENGUELA.

A few days after their arrival at Benguela, Mr. Bagster writes:—

"First as to the healthfulness of this place, and the present outlook. When in

Loanda we heard that Benguela¹ was a fearfully unhealthy place; the worst on the coast. We did not on landing see cause to believe this account, and not until the matter was explained by the governor here did I take in the whole truth. It seems that during the dry season, as at present, it is quite healthy, but that during the wet season the place is almost a marsh, and very unhealthy. The governor strongly advised our going down to Mossamedes on the next steamer, and there staying until the middle of April, starting inland the early days of May. But I have not yet given up the idea of reaching Bihé by the end of next January (at latest), although I am told that this cannot be done because we must send to Bihé for porters, and this it will take three months to do. What will be the developments of the next few days I do not know, but now think of going to the town of Catumbella next week, to see the Bihéans who come down there, and to see the donkeys. They are very fine little animals, and much larger and better than the St. Iago donkeys. Catumbella is twelve miles northeast of this place, and all the business has gone there on account of its being the place where the road comes in, and thus it has cut off all the trade from Benguela. The character it bears is, however, far worse both as regards cleanliness and healthfulness. Yesterday we succeeded in renting a house for a month, and hope to-day to go into possession. There are two rooms and a store, and a kitchen behind, a large yard, and two long sheds for donkeys, etc. There are no glass windows, the floors are rough flag-stone, and the whole dirty and full of fleas, but we are clearing up and hope to make it answer our purpose. We must have a place to ourselves, and that large enough to pack and repack in, and to admit of loads for men and donkeys being made up."

THE OUTLOOK.

"I find that there is really no authority of the Portuguese in Bihé, and only a

nominal sway exercised a few miles from the coast. However, the Governor of Benguela is going to give us a note to the King of Bihé. It may do good, and certainly no harm. I find that there is no question but we can have all the communication with the coast that we expected, namely, once a month. It is said that three caravans from Bihé are now expected in Catumbella, and that these will be on the coast by the middle of next month; this will favor our getting all the porters we need. I intend to leave word in Catumbella of my wish to hire carriage into Bihé, that I may have the competition of these three caravans to work for economy in freight and good pick of men. I hear that three days' march from here the country changes and the most delightful scenery is encountered. I hear that there are miles of country between here and Bihé shaded by the trees and hanging creepers; such accounts come to my ears that I must see to believe them. I hear also that the Bihéans are a fine people, strong and lusty.

"I am told that there is 'no quinine wanted there.' I hear that the climate is most agreeable, that the cold at times is sufficient to form ice or an occasional hail-storm. Should this be true there is no reason why the whole work should not prosper in a wonderful way, for such a climate will admit of continued work by the missionary and the development of some sterling qualities in the people. It admits of living, and not only existing.

"The possibility of moving into Bihé at once on arrival of next steamer, seems to be very promising, although dependent on information yet to be obtained from the caravans. But this is sure, Benguela is no place to stay in, if it can be avoided during the rainy season, and therefore, and for other reasons, all the efforts that are possible, all the work and endeavor that can be brought to bear, all the purpose and will that we can give to it will be concentrated upon reaching Bihé before the heavy spring rains. Such part of our outfit as has been seen calls forth unqualified praise, and I do think that there is reason to believe it is on the whole most satisfactory, and there seems no

¹ *Benguela*, the name of the district, is popularly used as the name of the port merely, St. Philip de Benguela. It is this Port which is said to be unhealthy. [EDITOR.]

doubt that the mode of buying is right, and the way of packing is also just the thing.

“Of health I have only one thing to report, all embraced in one word, good. We are working away at Portuguese. Mr. Sanders does well, Mr. Miller something, and I myself scarcely have found time for a beginning. Ask those who love our work to keep on praying, and specially to ask for us very much humbleness of heart, that God may be able continually to bless us, even as in the past. Send us strong reinforcements to reach Benguela, May 1, 1881. Don't fail to say to the churches, Africa must have men, for the gospel must be preached to her people.”

Zulu Mission — Southeastern Africa.

ON THE WAY TO UMZILA'S.

OUR readers will find on another page of this number a brief memorial of Mr. Pinkerton, who met his death by fever while on his way to Umzila's *kraal*. The following letter, dated “Tyipambu's (or Chipumbu's), northern part of Inhambane Province, October 22, 1880,” reached the Missionary Rooms, January 17. It was probably the last letter Mr. Pinkerton wrote, and it will be seen that nearly if not quite up to the time he was seized by the fever the expedition was proceeding with remarkable success. He wrote: —

“You will be glad to hear that we are about fifty miles north from Inhambane, walking to Umzila's, *under what seem to be most favorable conditions*. We left Inhambane last Tuesday morning in a launch, and came to the northern point of the bay, perhaps twenty miles, to a place owned by Captain La Forte, where we spent the night. We had eighteen porters, and a colored sergeant, who is our head man in charge. The weather has been perfect, air fine, and we have come from chief to chief, getting food in abundance given us, and getting a few men at each chief's to carry loads to the next chief's. This morning two petty chiefs carried loads for us on their own heads. They do this in kindness to the porters, who are mostly of their own Tonga race.

The fact that our party is under government patronage doubtless helps us.

“The Inhambane government insisted on helping me get to Umzila's, and on supporting me by sending up supplies and stores after me. Commandant La Forte has selected men who he thinks will place me at Umzila's kraal, and during these four days of our march thus far they have done splendidly. The government has paid these men liberally in advance. They say this is the proper thing, to help thus substantially the missionary in getting to the kraal of that savage Umzila. The head of the Dutch factory helped me in arranging and preparing for the journey with practical knowledge, enthusiasm, and boundless energy. A good brigadier-general might have been made out of that man. An English trader, Mr. Heathcote, gave me information and personal assistance of great value. Everybody in Inhambane took great interest in the expedition.

“Here appeared the value of those personal acquaintances I formed at Delagoa Bay, who recommended me to these gentlemen by letters. Also letters from Natal had their influence. My acquaintance with the governor-general was a help. As Mr. Lowell said to me in London, letters from men living on this coast are of far more value than letters from the governments of America, England, or Portugal. These have been the human instrumentalities, but God has helped me by his Spirit, as I confidently believe.”

THE CLIMATE AND COUNTRY.

“There was more or less rain during the week before we left Inhambane. Before that the heat was severe, but this week is fair and cool. The country thus far is much covered with bush. The villages are some miles apart. We cannot talk about wagons at present. My own course for the near future, as to whether I remain at Umzila's, or return soon to Inhambane, will be determined by providential circumstances. If the king is willing, I may try to remain until April, and then meet Brother Richards somewhere, and bring him in, with another missionary, of course. Communication

from here with Natal and America requires time, but I will do my best to keep the latest news reported, and I trust no time will be lost in getting arrangements perfected to place reinforcements in this field. They should land not earlier than May 1, and then, the sooner the better. I will try to see what can be done with a party if it lands at Chuluwan. My friend, Mr. Swart, of Delagoa Bay, is likely to be made governor of Sofala. Possibly we can arrange to take a party from Inhambane to Chuluwan, in a small sailing cutter. Sometimes a vessel might be got from Durban. Some of the smaller steamers might get in at Chuluwan, but the many miles of sandbank off that port, with shallow water, make it dangerous until better known.

“23d, noon. A long march this morning, in cool air, has set us eight miles on our way. Passed much swamp and fine bush. Crossed a fine swift stream of beautiful water. Soil is more fertile. Very little high grass, burnt and not grown.

Monday noon, Oct. 25. Rested yesterday; had a service; it rained. This morning we have marched vigorously four and one half hours, and are now at Chunzu's kraal. The weather is delightful; food and help plenty. We expect to reach the limit of Portuguese rule tomorrow. Then we enter Umzila's country, but we shall still be among Tongas, and my men are Tongas, and we get on well with Tongas so far. I am visiting all the petty chiefs and head men on the road. We are taking the road near the coast, although it is longer than an inland path. But our road has good water all the way, and the other has not. If all is well we shall reach the Sabi sometime next week, and I presume we may reach Umzila's kraal on the following week. Thus the culmination of my long journey is rapidly approaching, and the exciting interest in its full success deepens as we move forward. God hath helped and will help us. Continue steadfast in prayer for us.

“P. S. *Wednesday, Oct. 27.* At the border, more than ninety miles by path north of Inhambane, weather fine. All well.”

In a higher sense than the intrepid missionary meant, all is still well, but it is difficult for human vision so to look at it. Yet must we say of what God has permitted, “Let him do what seemeth unto him good.”

NATIVE HELPERS.

Mr. Tyler writes from Umsumduzi, Natal, November 19: —

“In the northern part of our field we hold a bi-monthly ‘missionary conference’ of native pastors and evangelists, who meet with us for prayer, the study of God's Word, and to report in regard to personal piety and Christian work. The last meeting was held at Esidumbini, our old station, and was one of deep interest. Though the native brethren had few cases of special interest to report, we could see that the work is progressing through their agency. At Esidumbini there was much to encourage us. On the Sabbath I baptized eighteen individuals, ten children and eight adults, who were received into church fellowship. The communion season was one of deep and tender interest, and it was refreshing to welcome to the fold of Christ some of those who had been induced in former years to come to us for instruction, while their parents remained in heathenism themselves, but did not oppose their children. Thomas Hawes, the native minister in charge of Esidumbini, has for ten years verified all his spiritual father and friend, Dr. Lindley, predicted in regard to him. On the importance of maintaining strict discipline in the church, and enforcing several rules in regard to the sale of daughters, going to beer parties, smoking wild hemp, etc., he is heartily with us.

“It is to be lamented that some of our old church members will not comply with these rules, and are apparently ready to withdraw from us. The weeding process is doubtless necessary. We have taken a stand as a mission, from which we cannot retreat. I have no fear myself in regard to the result. In this trying time we need wisdom and patience, and we hope that we are remembered in your prayers.”

Mission to Spain.

REV. ORRAMEL H. GULICK, of the Japan mission, having been compelled by ill-health to cease temporarily from labor, has visited, on his way to this country, his brothers in Spain. From Zaragoza, January 4, he writes of what he witnesses about him, and gives an interesting comparison between the missionary outlook in Spain and in Japan. Of the work in which Mr. and Mrs. Thomas Gulick are engaged he says:—

“An attentive congregation, mostly of very poor people, from 125 to 150 in number, nearly fill their audience-room Sabbath morning and evening, and an exceptionally interesting Sabbath-school of over one hundred meets at 3 P. M. A prayer-meeting Tuesday evening, and a preaching service Thursday, besides a weekly meeting for women, and a weekly sewing-school, fill the week with a busy round.

“A class of three young men taught daily by Mr. Carrasco, constitutes the embryo training school. Additions to this class are expected to arrive from different quarters ere long. From ten to twelve Spaniards attend morning prayers at my brother's house, at which, besides uniting in the reading, singing, and prayer, each member repeats a portion of Scripture that has been committed to memory. Thoroughly energetic attention to the missionary work and interests characterizes the administration of this portion of your Spanish field. The three day schools, including the infant department, number in all from ninety to one hundred scholars.”

SPAIN AND JAPAN.

“Among many points of similarity between the people and the work here and in Japan, there are some of striking dissimilarity. To touch upon matters of a political and social character: there is the same struggle between a would-be free press and a repressive government; the same conflict between democratic and monarchical ideas; the same extreme sensitiveness to criticism, and desire for the approbation of the more advanced sen-

timent of the world; the same strange mingling of respect for, and contempt of, foreigners; the same desire to stand abreast of the world's best people, mingled with a scrupulous endeavor not to follow in the lead of any, or to be obedient to any advice however good.

“Socially we find in each land the same dark contrasts of stirring energy and vaulting ambition on the part of some, and shiftless indolence on the part of others. Alike in the two countries many vast projects, the creatures of ambition and imagination, are undertaken to be abandoned while yet unfinished. Intense love of country and pride in her history characterize the people of both lands, while in unity of sentiment and loyalty to their sovereign, the Japanese bear the palm. In the decisions of the courts of justice, and in the reliability, promptness, and cheapness of the delivery of the mails, Japan seems to be far in advance of her European sister. Indeed, in most of these points the more enlightened people of either country would scorn to compare their own with the other country. In courtly formality and honorific phrases of compliment and courtesy, the usages of the two races bear many resemblances, as well as the unmitigated vileness of language all too common in either land. For tolerance towards those who differ from them in religious belief the followers of Buddha far excel the followers of the Pope.

“Those whom our missionaries are reaching in this land are of the very poorest and most lowly of the people, while in Japan our greatest work heretofore has been among an upper middle class. It is true in either country that not many great, not many wise or rich, have been called, but it is evident that in Japan we have a larger proportion of people comfortably well off, and a comparatively small proportion of those on the borders of starvation. One heavy portion of the trial of labor here is in the fact that so many of the followers are of the very poor and the suffering. In looking over this congregation one is led to say, truly the *poor* have the gospel preached to them.”

Eastern Turkey Mission.

TREBIZOND AND ORDO.

WITH Dr. Raynolds and family, who were on their way to this country, Mr. W. N. Chambers and Miss Van Duzee, of Erzroom, visited the region bordering upon the Black Sea, and Mr. Chambers, under date of December 18, reports concerning Trebizond:—

“We found the brethren very cordial, and their one continual plea was, ‘give us a pastor and teacher.’ They meet every Sunday in the chapel for services, which are conducted by a couple of the brethren. But they well say, ‘we are as sheep without a shepherd.’ They prefer to let their children grow up in ignorance rather than allow them to attend the old church schools, and indeed they are doing so. One of our great wants is men for preachers and teachers. Laborers are few, and what could we say to their plea? This is only one of many places sadly in need of help. The effects of the late troubles in the community have very much died away. Although the late pastor’s family do not attend chapel, yet they were very cordial, and sent one of the daughters, a promising girl of fifteen years of age, along with me to attend Miss Van Duzee’s school. We were pleased with our visit, and have good hope that as soon as a pastor can be obtained for Trebizond the work will rapidly progress.

“Though the Greek ecclesiastics were quite friendly with Mr. Parmelee while there, yet the people are kept close under ecclesiastical control. We were told of one Greek who visits with one of the Armenian brethren to study the Bible, and who had been very much persecuted. From what we could learn there is a leaven at work amongst the Greeks, and we earnestly hope that this man is only a forerunner of many who will call for the Bible.”

From Trebizond the party went to Ordo, of which out-station Mr. Chambers says:—

“We found the state of affairs favorable, but not just as could be wished. The late divisions amongst the Armenian brethren, we were assured, were all

healed; but as they themselves admitted, they had grown cold, and some had neglected chapel. We did all we could to stir them up, Miss Van Duzee visiting all the houses, and Dr. Raynolds and myself the markets. We would gladly have extended our visit much longer, but were unable to do so.

“The Greek brethren were very warm and enthusiastic. They and the Armenians work very harmoniously together. They united in pleading for a young man named Hagopos to be their preacher. He is a graduate of Marsovan, a good Turkish scholar, and has been studying medicine, but has given that up that he may ‘enter the Lord’s work.’ Though we wanted him for another place, we have decided to grant the desires of the people.

“One interesting incident occurred on the afternoon of the day on which Dr. Raynolds left. I was sitting in the shop of the Greek brother (Constantine by name) who keeps our books on his shelves for sale. A green-turbaned Turk entered and asked for a Testament. The only thing that would suit him in price was the Gospel of John. Constantine then asked the purchaser to be seated, taking a seat beside him. He opened the Gospel at the first chapter, and not being able to read Turkish, asked the Turk the number. When he found the third chapter he asked the Turk to read. By making remarks on the verses as read, for about twenty minutes the Greek preached Christ to the Moslem. Then, with a cordial good-by, the Turk carried off the Gospel. In Ordo we met a colporter sent out by Dr. Bliss. He seemed a good man and active in the work. He reported large sales of Scriptures to Turks.”

Mr. Chambers gives the following table of the population of the three districts visited, taken from the Turkish official returns:—

	Armenians.	Greeks.
Trebizond district	9,205	26,921
Samsoon	8,995	26,430
Gumesh Khana	732	13,481
Total	18,932	66,832

These figures represent only the *males*, for the Turks never think of reckoning women among the population.

Of these figures Mr. Chambers says:—
 “It is usual here to add twenty per cent. to official returns to get as near as possible to the truth. Be that as it may, take these figures as they are, and they represent a Greek population of over 300,000, and an Armenian population of over 100,000. The Greeks are more than three times the number of the Armenians. Is it not time then to open Trebizond as a separate station?”

A FEW NEW HELPERS.

Mr. Dewey, of Mardin, under date of December 4, writes especially of the progress of the educational work and of the graduation of four young men from their high school. The examination of the school and the exercises on the day of graduation produced a marked effect upon the government officials and others present. But Mr. Dewey says:—

“Would that these four were four-folded. We could find work for all to do. Absharah was at once engaged as teacher of the Boys’ School in Mardin, while his wife, who had been attending the Female Seminary while he was in the High School, was given charge of a primary school organized to reduce the numbers in the boys’ and girls’ schools, and also to allow of raising their grade a little. Bahnam, unmarried, was sent to take the Boys’ School in Mosul, with the hope that after a year or two’s experience there, he will make just the teacher we are wanting for the Mardin Middle School itself. Elyas, also unmarried, was sent to begin work in Hassan Kafe on the Tigris, but has since been transferred to Arnas, a village near Midyat in the Jebel Tour region. Isya, married, was sent to Kulleth to take the place of a man who had dropped out of the work. As many of these four men as can be spared, will no doubt be invited to enter the theological seminary when it reopens next year. But who of them can be spared!

The next class in the Middle School numbers four, all of them under charge of the station, and six new men have been received.

DESTITUTION.

Mr. Dewey had recently accompanied the British Vice-consul at Diarbekir through the Jebel Tour region and to Jezireh, for the purpose of examining the condition of the poor, and the prospects for the coming winter. He says:—

“Everywhere we heard tales of destitution, and saw evidences thereof in abundance with our own eyes. Still I think the villages are, in general, better off than last year, and will for the most part be able to pinch through the winter. But in the cities, as Mardin, Nisibin, the condition is much worse. Mr. Andrus, in a visit to Sert, took great pains in examining into the state of things there, and made out lists of over *one thousand* souls in Sert who must have assistance the coming winter, or *perish!* These lists were sifted out of very much larger lists furnished him by the chief men as lists of persons in destitution. The pressure is beginning to be felt here in Mardin. We shall set a man at work canvassing the city next week, and shall send some one to Nisibin to examine into the state of things there more carefully, and make out lists of those needing assistance. We have about one thousand bushels of grain in store here in Mardin, and some funds still in hand, but we shall undoubtedly need all that the most liberal charity can give.”

Western Turkey Mission.

PROGRESS AT SMYRNA.

Mr. and Mrs. Bowen have recently removed from Manisa to Smyrna, and in the absence of her husband, Mrs. Bowen writes, December 24:—

“Our work so far has been to make the Protestant name respectable. For many years it has been greatly clouded, both by the character of most of those bearing the name, and also by the ignorance and low condition outwardly of a large proportion. ‘A party of cobblers and a missionary,’ was the title given in one of the daily papers about three years ago, but in these matters the Lord has done wonders for us.

“To see the reconciled brethren of the

old church weeping on each others' necks, confessing their faults, humbly beseeching God for strength for the future, and since then settling all church matters without a difference, is a sight we had little faith to expect to see. Great care is being taken in admitting new members; and we hope in a year the church will be vigorous and before long will be self-sustaining. The people are being educated in self-support, of course, for we believe in that, and we hope the result will justify our methods of working in that particular. They have made so far this year a large increase on all previous subscriptions, besides giving in many other ways. We have taken for tuition more money in one term than in the whole previous two years, — although the number of scholars is not greater.

“We have four services on Sunday: Turkish preaching in the morning by Mr. Bowen; Armenian following, by the native pastor; Sunday-school (a mixture of languages) in the afternoon, and almost as well attended as the morning service. Then the service of song in the evening is reaching a large class, particularly of young people, who never have been with us before, but are rapidly becoming identified with us. Last Sunday evening there were over eighty present. These congregations would delight Miss West, I am sure. We see the good results of her work here and there. We have two prayer meetings for women, — one Turkish, the other Armenian, — and I am glad to say the attendance, though but one small room full, is steady. Our weekly church prayer meetings have an average attendance of forty, and are good meetings. This is in spite of the fact that it is really *dangerous* to go out evenings.”

Maharatta Mission.

INTERESTING ACCESSIONS.

Both Messrs Hume and Park of Bombay, send accounts of several interesting cases of inquiry and conversion. Mr. Park, whose letter bears date November 19, says: —

“Last Sunday was a very interesting

day for our Bombay Church. Five candidates had been accepted by the church, and were to be received by baptism and profession of their faith into our number. Of these, one is an ‘educated Hindu’ who has studied civil engineering in England. He has been through Brahma Somajism, has dipped into atheism, and found no rest. Since his return from England he has been much with Pastor Vishnupunt, and seems to have come out into the clear light of a Christian faith. Two others of the number were young Hindu lads, in whom Mr. Hume has been much interested. Both are from the Deccan. One is of high caste; the other a Mahar — but of very good family. This latter boy has learned much of Christianity from our people in Mr. Fairbank’s district, where his parents reside. He was even ready to enter the Ahmednuggur Normal School, but his parents would not allow it. He ran away to Poona, and took refuge with a Scotch missionary there. His parents went after him and took him home. Then he ran away again, this time to us here. His parents do not think it worth while to chase him so far, and have written to him that he may do as he likes about joining the Christians.

“The other two candidates were Jews, a community from which one entire family has already been received. Of these men, one is well on in years, the other is younger. There is good reason for hoping that their families will ere long join them.

“Of the five only three were actually received. The elder Jew held back, not from cowardice, we are sure, but in the hope partly of making arrangements before he is baptized for his future support, and partly of inducing some of his friends to join him. As soon as it is known that he is baptized he will at once be ejected by the Jews from the position which he now occupies in their community, and by which he gets his support. It is not strange that he wishes to get something settled for the future before casting loose from the past. One of the Hindu lads, the high-caste one, also failed to come forward. We hope that the root of the matter is in him, but Mr. Hume, under whose care he is, has been recently

somewhat troubled by his conduct, and advised him to wait a little longer that the church might have the opportunity of proving his sincerity by his better conduct. He took this advice. We feel confident that these two will come forward ere long for baptism, and are greatly cheered and very thankful at what has occurred.

"A number of Mussulmans come often to converse with Totu Nath, our Hindustani preacher. He is the one who has recently been 'lent' us by our Lodhiana friends. He has entered most heartily into his work here, has gained the love and esteem of our people, and the respect and confidence of many Mussulmans. We predict for him a career of great usefulness. The work in Bombay has never seemed so hopeful to us."

The hopefulness of our missionaries does not seem to be at all affected by a *stoning* which one of them has received. The only reference to this incident is in the following brief letter from Mr. Edward S. Hume:—

"I myself have not been quite as well as usual the past two months, owing to a *stoning* from some Mohammedans. At the time I did not think that I had been injured, and I still think so, but it seems to have upset me a good deal, and in consequence I have not felt up to the mark much of the time since. However, I am better again, and at work as usual."

Madura Mission.

HOW THE GOOD SEED GROWS.

J. S. CHANDLER writes from Battalagundu, November 29, of the better external condition of the people, with promise of good crops. He says:—

"We have reason to rejoice also in spiritual blessings. Last Sunday thirteen persons were admitted to our church, two from heathenism, two from Romanism, and the remaining nine from Christian families. The prominent convert was an elderly man of a good caste, the head of a large family, and founder of his own little village many years ago. More than twenty years ago a catechist in the em-

ploy of my father, who then occupied this station, gave him a copy of the Gospel of Matthew. He had regard enough for the book to keep it, and last year, or perhaps early this year, one of my catechists, happening through the village, noticed the little book stuck in the thatched roof, and immediately asked the man if he would like to have him conduct prayers. To this he assented, and from that time has professed to be a Christian, the first and only one ever known in that village. We have kept up until recently a good school there; but now the heathen are afraid of the Christian teaching, and refuse to send their children. The old man says, 'Please keep the teacher there just a little longer to instruct me and my household, and then you may take him away, and I will be the priest to my own family and people.'

"The other heathen is a little withered old woman of low caste, who was first instructed by my mother more than twenty years ago. So you see we are reaping where our parents have sown. The two from the Romanists are girls in our boarding-school, who have been selected to become the wives of two of our young teachers, and are put here to learn to read, as they were quite ignorant before. Imagine girls getting all their education after engagement! There were three boys and six girls from our schools among the thirteen."

CHURCH DEDICATION. THE ROMANISTS.

"Another interesting occasion was the dedication, yesterday, of a new church in Kalladypatty, under Pastor Devasagayam. The gathering of the congregation there is the pastor's greatest accession, since all of his own village of Pommanpatty became Christians. Less than three years ago two families joined for the first time and built a school-room and teachers' house, with mission help. They were intelligent Romanists. Last year another important family joined, and others less conspicuous have gradually come in until now they have increased to a dozen families with fifty souls. Not content with their little school-house they set about building a church, and received aid from me to the extent of half the expense.

We had the pleasure of the company of Mr. Rendall and Miss Rendall; and I believe the people are enthusiastic in their zeal for Bible Christianity, as they call Protestantism in distinction from Romanism.

"This very village is an illustration of the methods used by the Romanists. Nearly all the land in that region belongs to the priests, and is rented to the people. The priests are also creditors of all their head men to the extent of various amounts loaned for oxen, seed, grain, houses, and other things. If a man wishes to leave them or displeases them, they corner him with a demand for immediate payment of their debts, and the people, being poor, have to lose their cattle and houses or go to jail. One of these prominent men who joined us was called before the priest in that way, and ordered to pay immediately, although it was at a time when there were no crops and he had no money. He subsequently got off more easily, because the priest was removed to another district, and gave him time to find the money.

"Whether from fear of losing their adherents, or from increase of converts, and consequent work, the Romanists have built a bungalow at Silkuvarpatty, and sent an ordained native priest to take charge of this region. I have reason to believe that their own people do not like to have a native thus put over them, especially as he seems to be very earnest in making them hate Protestants."

North China Mission.

A BUDDHIST'S CONFESSION.

MR. ROBERTS, of Kalgan, sends a translation of a document written by the Buddhist priest of whose awakening some account was given by him in the *Herald* for January. The priest remained eight days at Kalgan, and gave many tokens of his sincerity. The following is his confession:—

"I repent with deep regrets; my purposes hitherto have been all in vain [or wrong]. I cut myself off from all the natural relations of life, and became a Buddhist for the sake of obtaining my

daily food. I left my home and became a [Buddhist] priest, more than twenty years ago. I have been tossed to and fro with no one to trust in, and have passed my time in vain. Although in outward appearance I had cut myself off from the world, my heart was not freed from worldliness, but was full of evil passions, defiled and impure. My desires were those of a fool. I loved that which I ought not, and thereby my soul became darkened, and I committed sins according to all my foolish impulses. I am now over fifty years of age, the weakness of old age is coming upon my body, death is approaching, and hell appears in sight. I weep, I cry, I grieve, I mourn; I repent with self-abhorrence; the errors and sins of my life hitherto are more than my mouth can utter. I prostrate myself and beseech Jesus and his disciples to teach me how to live aright. I trust in the Saviour to forgive my sins and remove my transgressions. I wish to be baptized, to join the church, to keep the Ten Commandments, and never to alter my course so long as I shall live; that my soul may be saved, by the mercy of God, and that I may attain to eternal life, which will satisfy all my longings.

"In the reign of Kuang Hsii, the sixth year, the eighth month, the thirteenth day [Sept. 17, 1880], I, a priest, Chih I, by name, worship and declare."

FROM SHANTUNG.

A very brief report from the work in Shantung has been received from Mr. Smith, who was about to return to the province from Tientsin, from which place he wrote November 22:—

"In village 'Number Seven' a widow resolved to present her house to the church for a chapel. Some of her relatives made trouble about it, and raised a Chinese tempest in the village tea-pot, which made us very uncomfortable for six weeks. After a time the gift was formally completed, and a deed made out, which is now in my possession, and this, I suppose, is the end of it. In Shih Chia Tang the difficulty lay between the keeper of the temple—now our chapel—and some of his fellow townsmen. They endeav-

ored to wrest his land from him, land given over at the same time as the temple, and when convinced of the futility of other measures, assayed violence. A compromise was at length agreed upon, and a small tract of his land ceded to the village, on condition of new deeds being made out for all the rest, including the chapel, and a stone tablet to be erected certifying to the transaction. This was just about to be settled as I came away. I trust all is now adjusted. A small school has been begun in the chapel at Shih Chia Tang, taught by one of our helpers, and a rudimentary kind of 'station class' also. The latter will be under our care when we go to Shantung."

Japan Mission.

A JAPANESE PASTOR AND HIS CHURCH.

THE following letter was written by Mr. Ise, pastor at Imabari, to one of the missionaries at Kobe. Mr. Ise was a graduate of the Kioto Training-School in 1879, and went to the island of Shikoku, where he gathered a congregation at Imabari, a city of 12,000 inhabitants. The church was organized last year with six or seven members, though it now has forty, the number of believers in the city being about three hundred. The vigor with which this young church has acted in the matter of providing a house of worship is a striking illustration of what can be done, and what it is hoped may be done in many cases in the near future of Japan. Mr. Ise, who writes in English, says:—

"A strange thing has happened here since these few days, yet it is not strange if we consider how God has surprised men by the marvelous works of his wisdom and love and power for these 6,000 years. Imabari is going to have a new church building! Last Saturday night it was agreed by the unanimous voice of both the church and those associated with it to buy land and build a new church edifice. A committee of eight members was appointed to collect money and select and buy the ground, and do all the business. *In three days* afterward \$650 were subscribed by the members of the church and congrega-

tion, and a few outsiders. There is the prospect that the sum will reach \$800. \$700 will certainly be collected. We intend to have a building that will accommodate some 500 or 600 people. You will thank God with us for all this. The chief part of the work will be done by the Christians. We hope that every day's work will be begun by prayer and singing, and certainly the Sabbaths will be kept.

"I think the church will be glad to receive from you any contributions either in money or furniture. Everything is so very expensive now that land, building, garden, and everything else put together will cost more than \$900, and there ought to be \$1,000. Your contributions will help to knit the hearts of the native and foreign Christians together, and will show to the outsiders that we are one. I believe this case of Imabari will set a valuable example showing that foreign aid and native independence can go hand in hand, and ought so to go."

SHINTO OPPOSITION.

Mr. Atkinson, of Kobe, in a letter dated December 20, gives some account of events at Imabari, which preceded the resolve to build a church. It seems that Mr. Atkinson, who was on a visit in that region, was preaching one Sabbath evening when a half-drunken fanatic interrupted him, boisterously declaring that "he was a worshipper of the gods of his country, and that he would not allow his country to be defiled by the preaching of another religion by an abominable foreigner." The man proposed to end the missionary's life very shortly, and the next day he seemed to be preparing to execute his threats. Mr. Atkinson, however, arranged an interview with the man in the presence of the police, and after much bluster on the part of the champion of Shintoism, he was led to admit, if not to see, his mistake, and professed to become a friend of the missionary. This incident added to the discomfiture the Shintoists had previously sustained before the Christians, one result of which was that the Shinto owner of the building in which the church had met for worship required them to vacate it. This was

what led to the sudden and vigorous effort to build. Of this effort Mr. Atkinson says:—

“Some people not regularly attending the preaching sent in money, and asked that it be received and used. One young married couple who have not yet been baptized, though they are expecting to be, gave \$100. One of the Shinto priests was heard to remark that ‘when the Shintoists set out to build a temple five years ago the money did not come in as this does for the Christian church.’ That temple, by the way, was built after my first visit to Imabari, and was put up to show that Shintoism was alive, and that Christianity would have neither show nor adherents in the city. Around the temple enclosure there is a fence of stone posts. On each post the name of the giver is deeply chiseled. *Several of the bearers of those names are now active members of the church.*”

KIUSHIU. HOW THE WORK BEGAN.

Mr. Atkinson, during his visit on Shikoku, arranged for a permanent preaching-place at Matsuyama, a city of 28,000 inhabitants. A Bible seller, from the Imabari church, is to occupy the place, and Mr. Ise's assistant is to spend about one half of each month there. From Imabari, also, Hiroshima, on the main land, with a population of 75,000, is to be occasionally visited. The accounts of these places must be omitted to make room for what Mr. Atkinson reports concerning his visit to portions of Kiushiu, the large island southwest of the mainland. He writes, December 21:—

“The places I visited were four, namely, Fukuoka, Hakata, Kumamoto, Yatsushiro. Fukuoka and Hakata are adjacent cities separated only by a river. The population of Fukuoka is 22,000; that of Hakata is 23,000. Fukuoka was the castle city in old times, and Hakata the commercial. The preacher in Fukuoka is Mr. Fuwa, one of our graduates. I spent four days with him, preaching every day in one or other of the cities. On Sunday I baptized four men in the Fukuoka chapel. Three of these young men will become preachers. The fourth is a man of thirty-nine,

a teacher in the academy of Fukuoka, which is a government institution. He is a man of ability and energy, and will be a great help to Mr. Fuwa. There are besides these four a few others who are hoping soon to be baptized.

“The beginning of the work is of so interesting a nature, and so manifestly providential, that I must tell you about it as speedily as I can.

THE GOSPEL IN PRISONS.

“After the rebellion of three years ago in that island many of the rebels were committed to prison in various parts of the Empire. Several were sent to the prison in Kobe. About that time my teacher of Japanese,—the man who died of cholera last year,—in order to make a little more money for his family than the wages I paid him, bought some sock and shirt knitting machines, and hired prisoners from the jail to run them, because convict labor is cheaper than other labor. The men proved to be ex-rebels. My teacher began to speak of Christianity to them, and once a week he invited some of the preachers in to talk to them for an hour. The accompanying official made no objection; for there is more freedom between prisoners, and between prisoners and officials, than in America. After a little, one or two became interested. Part of the New Testament was smuggled into prison, and read on moonlight nights, for no lights are allowed the prisoners. The most interested and influential man is still in prison; the majority of the number have served out their time and returned to their homes. The three I baptized were of this party. There is nothing of the rebel about them now. They intend to work for their country now with the sword of the Spirit, rather than with the weapon they wielded a few years ago. The school-teacher had also been on the rebel side, and had served a short term in another jail, though he did not hear the gospel there.

“One result of my teacher's work there is that little company in Fukuoka, and it is an active one. Their main chapel is in Fukuoka on a chief thoroughfare. They rent a building in Hakata for one evening of each week. During the winter they

intend to rent another house in the same way in another part of Fukuoka. They take turns also in going out to read the Bible with some ex-rebels and late prisoners who now live as farmers in two or three villages. Since last spring the number of persons meeting for regular study of the Scriptures has doubled.

"Another result of my late teacher's effort is the privilege that the pastors of the Kobe and Hiogo churches have to preach the gospel every Sunday afternoon at three o'clock to the prisoners in Kobe prison. The prisoners, to the number of three hundred and fifty, together with their keepers, meet regularly to hear the sermon. A few of the men show by changed lives that they believe the gospel they hear. There is no need now that Bibles be *smuggled* into the prison. Permission to preach was asked of the local authorities, and was given. Of course there was no permission given for *Gospel* preaching, though it was well known that the intention of the petitioners was to teach that. Because of these facts our work in Fukuoka has a peculiar interest to us all. By next fall I hope that we shall be able to organize a good sized church there."

KUMAMOTO.

"From Fukuoka I went by land to Kumamoto, distant about eighty miles by road. The last ten miles of the way was interesting because of its having been the battle-ground during about two months of the rebellion. The only remaining outward marks of the fierce struggle are the cemeteries here and there of the imperial troops slain in battle, trees scarred with bullets and shell, and new houses. At one town where I stopped for a few minutes, the woman of the house said that for twenty-nine days the sound of flying bullets, shells, and cannon ball, never ceased. The people deserted the town *en masse*. The men helped the Imperial troops, — for the *people* seem to have been entirely on the loyal side, — and the women took their children and hid behind trees, or in mountain recesses, sleeping only now and then as they squatted on the ground, and eating such food

as they could pick up in out of the way places.

"I reached Kumamoto on Saturday night. This city was one of the largest and wealthiest in Kiushiu, but is now much reduced every way. It suffered greatly in the rebellion. A large part of it was burned by the Imperial troops to clear the ground for fighting. About 5,000 of the Samurai of this place joined the rebels, and most of them were killed in battle. In this city there is a reactionary party that apes the dress and style of five hundred years ago, and constantly prays in the Shinto shrines for a return of the halcyon days! When they pass an American or European they lift the sleeve of the dress before their noses to ward off the evil odor! When they pass under the telegraph wires they hold a fan over their heads to avert the bad influences they suppose the wires exert! They are also said to carry short swords about the person in order to be ready for attack or defense at any moment. To this party all persons like myself are defilers of the 'land of the gods,' as they call Japan. The party has no strength, though some fanatical members of it might do irreparable mischief before they could be arrested.

"Then there is a party advocating people's rights, and a party of rationalists, and a variety of other parties. These bodies have no sympathy with each other. The only thing in which they are as one is in opposition to Christianity. Our two young men who are working there and in adjoining towns feel that they must work on very warily. There are among the out-stations of Kumamoto two of considerable interest. One is completely rural; in this place about ten persons are considered as firm believers in Christian truth. The other place is a town of considerable size called Yatsushiro, distant twenty-eight miles from Kumamoto. I spent but one night in the town. I preached to a company of school-teachers who are inquirers of the truth. Our two young men take turns in visiting these out-stations twice a month, spending about four days each time, and meeting with the inquirers every day for Bible

study. The condition of things is quite encouraging."

ONE COPY OF A GOSPEL.

Miss Parmelee, of Kioto, narrates the following striking incident:—

"Last spring we had a servant who was with us but a short time, but while with us he came every morning regularly to the servants' prayers or Bible lesson, which I conduct. I feared he understood but little, and that he would forget that little as soon as he left. He went, however, to his home in a little village near Kioto, taking one copy of the Gospel of John with him. He told his neighbors of it, lending and explaining as much as he could, until that one Gospel of John has gone to over sixty families, who almost quarreled to get an early reading of it. Finally they came to town to buy more books. Our cook's wife, who is a Christian, heard of this through the bookseller. I sent her out to the village immediately, and she learned that they were eager for some one to come and teach them. The

old servant sent me a request to send some one to them. His house was too small for a meeting, but another man would open his house, and if that was too small, they would rent a temple.

"In a short time one of our teachers in this school and I went out there with the cook's wife. We had an audience of fifty or so, and more came after nine o'clock, after we had finished the meeting and left, as we afterwards heard. About one week later we went out again. The man at whose house the first meeting was held had a sick son, and we went on a little farther and held the meeting in another and larger house. There were not quite so many present as before, but those who were seemed even more interested than on the first night. What the results may or may not be I cannot tell, but it looks as if there might be a harvest if there were sickles to reap with. The teachers and training-school boys can go and preach, but they cannot well reach the women. It seems such a pity we cannot give more time to such work."

GLEANINGS FROM LETTERS.

J. W. Baird, Monastir, Eastern Turkey.—The country is in a more disturbed state than I have known it ever to be, except when the Albanian bashibazouks were overrunning it. At Perlepe (eight hours north of here) the Bulgarians were frightened because the government had arrested five men for being abettors of a Bulgarian brigand, or rather, avenger, so that the people were afraid to come to meeting, and on Sunday I had a small audience. At Veles, I found matters much worse. Some three hundred families, including women and children, — lame, halt, and blind, — have been sent to Salonica, and thence, it is supposed, into exile. The only accusation that I could hear against them, even from Turks, was that some of their relatives were supposed to be connected with insurrectionary bands. At Istib, I was told that Turks in the streets begin to talk of massacring the Bulgarians, as was done at Batak.

In the Monastir Valley, and to the west of here, things are somewhat better, for the present at least. We think of employing two of our Samokov students in this region during the long vacation, if matters grow no worse. Winter will probably freeze up internal commotions, but when the spring thaws them out — who knows what will come?

L. S. Crawford, Manisa, Western Turkey.—While at Smyrna for a few days I had the pleasure of preaching on board the "Quinnebaug," some of the officers of which, together with our new Consul, Mr. Duncan, made us a short visit a few weeks ago. But the pleasantest thing of all was the meeting and talking with persons engaged in work similar to, yet different from, our own. On Monday evening we had a "Moody and Sankey" concert at the Rest, meeting there Mr. Epstein, of the English church mission to the Jews; Mr. Spate, who has charge of the Scotch

mission for the Jews and Greeks; Mr. Cadoux, an English merchant, who is an earnest Christian worker; Mr. Perrin, an English mechanic and architect; one or two sea captains, and, of course, good Miss Grimston, and Miss Armitage, of the "Rest." On Tuesday, P. M., there is a union prayer-meeting. The English people have just hired and fitted up a large room adjoining the "Rest," where Mr. Constantine will preach this winter. Our Smyrna pastor preached in Turkish to a good-sized audience last Sabbath.

T. D. Christie, Marash, Central Turkey. — Our three churches are observing the Week of Prayer by daily meetings. That of Monday was a union meeting, and the Second Church was crowded. Since that each church has a daily attendance averaging three hundred, and the spirit of grace and supplication is evidently being poured out in these large and interesting meetings. There are many things which give us hope of a renewal of last spring's interest, or rather a further extension of it. The young preacher in the Second Church is doing excellent work. He writes every sermon twice, and then goes into the pulpit with only a few notes. I have seldom heard more vigorous, thoughtful, persuasive discourses anywhere; and the Lord is adding his blessing. The church is crowded on the Sabbath, at least a hundred Armenians having recently joined the congregation. In spite of the very hard times this church raised in the year 1880 more than \$680 for the support of pulpit and school, for the poor, and for outside evangelistic work.

J. K. Browne, Harpoot, Eastern Turkey. — On this the twenty-fifth year of missionary labor in the Harpoot Field it was a pleasant coincidence that twenty-five Young Men's Christian Associations by delegates or letters reported regular organization, definite work, and, in many cases, steady growth and success. Their general object is the mental and spiritual awakening and development of the young men of Armenia, and they endeavor to counteract the spreading infidelity of the day by a variety of exercises, such as reading and discussing the Avedaper, debates, lectures and addresses by pastors

and others, besides a variety of purely religious meetings. In many places they have entire charge of the schools, buying the text-books, fixing the rate of tuition, paying salaries, and making weekly visits and examinations.

In the city of Choonkoosh, where at first the women were so bitter and violent as to make it impossible for the missionaries to remain for a little visit, now they begged importunately for a teacher for their girls, and evinced the genuineness of their desires by selling their spare towels, napkins, and silver ornaments, and raising half the teacher's salary during my short stay. As many as two hundred, or two hundred and fifty, sometimes come to the chapel, many of them Armenians. Such a splendid opening seemed to warrant us in sending them the valedictorian of the last graduating class of the Female Seminary, and we expect great things the coming year from her labors.

R. M. Cole, Erzerroom, Eastern Turkey. — The Word of God is no longer bound for the Russians, but is being scattered broadcast over their great land. During the late war the authorities were so much occupied, that a stand was opened at Etchmiadzin, right under the wall of the Vatican of the Armenian Church, and large sale of Scriptures reported. Even the vartabeds were said to have purchased to the amount of 100 roubles. Our people wept tears of joy at witnessing that for which they had prayed so long. They purchased extra copies, so that the veteran one, spoken of in past letters, which has been so much thumbed for these thirteen years as to appear in its third binding, may be kept as a sort of heirloom, to be brought out only on stated occasions, as was the case at our late communion there. Only the Bible can be sold. The Molokans are taking pretty full possession of these parts, more so than I anticipated in my last letter. There are said to be some thirty villages in the Kars and Erivan provinces. We need a permanent pastor (or better, one of ourselves), who shall learn their language, when they would, in my opinion, be hopeful material for missionary work.

H. Blodget, D. D., Peking, North China.

—During my absence on a missionary tour I used some effort with the village authorities to secure exemption for the Christians from paying contributions, or taxes, for idolatrous purposes. I trust the effort will be successful. It was based on an "Imperial Order concerning Roman Catholics," obtained from the Chinese government in 1861.

Wherever Christianity is once rooted among the people, there will appear the necessity of adjusting its civil relations, so that its adherents may be at once good Christians, and also good subjects of the Emperor. The Mohammedans and the Roman Catholics have already secured this, and have made the way easier for Protestant Christians. Some have denied the right of Christian nations to interfere in such matters. In my own view, the Christian China of the future will owe a debt of gratitude to the Christian nations of the present time for inducing them by friendly argument (the *force* was for the opium, and for other causes) to allow the most precious of all institutions, the Church of God, to grow up in their midst without persecution. It might rise to power through seas of blood, as in the times of the Roman Empire. Is that the best way in this age?

D. Z. Sheffield, Tung-cho, North China.

—At this station the regular work of Chapel preaching is kept up daily, but the seed of truth still seems to be cast upon the waters. There are between thirty and forty boys in the school, and they are doing very nicely in their studies. We expect that a class of the oldest boys will be ready next year to enter the Theological School. They are young men of good promise. I am giving instructions in Dr. Martin's *Evidences of Christianity*. Bro. Goodrich still looks after the school while my repairs are going on. He gives the boys instruction in music. Bro. Chapin is studying the Bible with two classes.

L. D. Chapin, Tung-cho, North China.

—As the result of the enlargement and changes in the buildings of the Boys' School this year, we are able to accommodate more pupils than hitherto. We

have now twenty-eight boarders, while the largest number heretofore was twenty-one. The rule adopted last spring requiring the friends of the pupils to furnish their clothing, does not seem to have lessened the number of applicants, and its influence in the school is unquestionably good. Except during the revival, and immediately after it, there has never been a better spirit in the school. We hope and pray that the Spirit of God may come to convert the remnant of the pupils, so that the whole school may be consecrated to God.

Frank M. Chapin, Kalgan, North China.

—Kalgan, however, is a true missionary station. The heathen are all about us. We pass by their temples in going from one compound to another. There are no foreigners here to hinder us in our labors, no missionary society to divide the work. The vineyard to till is ours. God grant that it may bring forth fruit to his glory. All that is lacking now is a knowledge of the language. So the native Christians think, praying daily that our mouths may be opened. We feel as though God had heard their prayers, for they have daily remembered us to him ever since they heard we were coming to China.

H. D. Porter, M. D., Tientsin, North China.—You will be apprised by telegrams, no doubt, of the signing of two treaties between China and the United States on the 18th of November, forty-eight days from the beginning of the negotiation. This is not a triumph of diplomacy, but the good result of fair dealing on both sides.

An article in the Commercial Treaty restricts American merchants from engaging in the opium trade. Gov. Li Hung Chang is delighted with this article. Our English friends may not be. The article permitting emigration, and yet restricting it beyond a given limit, will perhaps meet general approval at home. We fear lest the Commissioners in returning will give a too unfavorable account of the Chinese. If their treaties serve to allay the California excitement on the question of labor we shall all rejoice.

NOTES FROM THE WIDE FIELD.

AFRICA.

THE HEREROS. — It is reported that in the Herero Country, just South of Benguela and Bihé, there has been an incursion of Roman Catholic priests, who have sought permission from the chief to locate at each station now occupied by the missionaries of the Berlin Society. Permission was refused, the chief saying that there were teachers enough, and the coming of others would lead only to confusion. The Hereros already have the New Testament and other religious books in their own language, and Romanism seems to be forestalled.

BASUTOLAND. — The French missions among the Basutos are passing through severe trials by reason of the conflict between the tribe and the English Colonial government. The Paris Missionary Society, which has been laboring for nearly fifty years in Basutoland, has recently forwarded a petition to England in behalf of peace. In the petition the following picture is given of the state of the people previous to the recent troubles: "The country which our missionaries had found, in 1833, nearly desert, as a consequence of dispersion caused by war and famine, has been repeopled. The way to close, peaceful, and beneficial intercourse between the Basutos, the Colony, and the English government, was opened. Commerce and agriculture have made such progress that Basutoland, by its importations and exportations, has become a most valuable province. Thirteen stations, or centers of public worship and primary instruction were founded by our missionaries; also, seventy outstations, where native catechists preached regularly, and schoolmasters taught the children. One hundred and twenty young men and thirty young women received instruction in two large Normal Schools. Some of them had already undergone, with success, the examinations prescribed by the Colonial law. The whole of the sacred volume, hymn books, and elementary manuals have been printed in the native language, and were readily purchased. English was also taught to a great extent. Among the many thousands who daily acquired a greater knowledge of the Gospel, more than 6,000 have become Christians. About 20,000 natives were regularly instructed."

CONGO. — From the Congo Mission of the English Baptists tidings have been received that Mr. Comber, who was wounded and driven back by the people of Makuta, while attempting to reach Stanley Pool, has quite recovered from the wound, as well as from a fever which subsequently attacked him. The people about San Salvador and Moila are very friendly, and the natives of the towns surrounding Makuta are having a contention with the people of Makuta for having shot at the white man.

CENTRAL AFRICA. — Mr. Joseph Thompson, who succeeded the lamented Keith Johnston as leader of the Royal Geographical Society's Expedition for the exploration of the region between Lake Nyassa and Tanganyika, after having visited Ujiji and Ugha, reports that the missionaries are doing a "marvelously good work." He speaks of the natives as exceedingly friendly and perfectly safe to meet by men who approach them judiciously and with a show of confidence. They are coming around the missionaries and listening to the teachings given them. The London Missionary Society is now discussing the advisability of changing their route into Central Africa. Hitherto all parties for Lake Tanganyika have started from Zanzibar, and have made the long land journey, transporting their goods by pagazi, or hired porters, a vexatious and expensive method. The route now proposed is by way of Quilimane, the Shire River and Lake Nyassa, on which Lake the Scotch Free Church Mission has a small steamer, the "Ilala." From the northern end of Nyassa, Tanganyika is only 220

miles distant, and a road might be built there, making a much quicker and easier transit. By the present route, however, tidings from Ujiji reached England in thirty-five days.

The Free Church of Scotland commenced its mission at Livingstonia, on the southern extremity of Lake Nyassa, in 1875. The hardships incident upon the commencement of the work are now passed, and the hopes entertained have been more than realized. Mr. Stewart, of the mission, thus summarizes what has been accomplished in five brief years: "Our schools are well settled and established: we have one hundred and twenty boys and girls attending school: the first and second classes read and write in English tolerably well; they can read a chapter from the Bible, and understand it well enough—as well as a child at home. Four or five of the elder boys have taken the junior class, and have thus relieved Dr. Laws and his colleagues very much from the drudgery of teaching *a, b, c*. We trust that in future they will be preachers of the Gospel to their fellow-countrymen. Livingstonia is not a very healthy site. We hope to move to some spot nearer the northern end of the lake on the west side. At the new place we have had a house twelve months; very well attended schools, with fifty to seventy, sometimes more, children. The people there have attended service; three hundred and four hundred attend Sunday after Sunday to hear the Word of God. We receive children from the tribes all around to be our children: to be taught as we like. Wherever we go we are welcomed, and when we speak to the people about God and heaven, they at once become reverential and silent, and with almost bated breath they ask questions as to what he is, where he is, and what is his relation to us. One of the men said, 'You see these spears: we have received them from our fathers. We keep our lands in safety, but if you will show us a better way we will take it.' In the north end of the lake we have received children; they have come to learn in our schools. We have traveled over the district mentioned, and have had no collision with the natives at all. We are most hopeful in our work. Englishmen soon learn to like the African character, and this feeling is reciprocated. We have a strong hold upon their affection."

FROM UGANDA the Church Missionary Society has tidings up to June 1. Mtesa was in bad health, and friendly neither with Mr. Pearson nor with the four French priests, and the latter were anxious to get away. "A short time ago the houses where the royal tombs are were rebuilt, and, when finished, more than two hundred people were sacrificed. I have not a bead or a yard of cloth, and am subsisting on what I get from selling clothes. No one is allowed to come to learn to read."

The Sultan of Zanzibar has undertaken a military expedition, consisting of five hundred men, under command of an English officer, towards Mirambo's country, for the purpose of suppressing the slave trade. There is a better way to suppress the slave trade than by war, as Livingstone so well showed, and an attack from without upon any African chieftain would be greatly deplored by all friends of missions.

The American Missionary Association has appointed the Rev. H. M. Ladd, of Walton, N. Y., to be superintendent of its missions in Africa.

INDIA.

ONGOLE.—This place is the center of the American Baptist Mission among the Telugus, which has been so remarkably blessed within recent years. From a letter in the *Missionary Magazine*, it appears that this station has oversight of ten thousand square miles of densely populated country. Between January 1 and October 11, of last year, not less than 1,880 persons were received to the church, making, since January, 1867, the total number of baptisms 15,902. These converts came from the

lowest castes, the four great castes being practically unmoved. The missionary on the ground affirms that those who have been received to the church have passed a thorough and threefold examination. On the 10th of October last 327 candidates, coming from more than fifty villages, were thus received. While there is but this one station occupied by missionaries from this land, there are employed within the district 81 preachers (31 ordained), 85 lay helpers, and 114 school teachers.

The camp meeting has been introduced as a feature of missionary work by the North India Methodist Conference. At Shahjehanpore the tents numbered eighty, and the audiences from five to eight hundred persons. At the close of the interesting meetings all joined hands, to indicate that they were one in Christ. When those who retained the spirit of caste were asked to leave the ring, the answer came back, "There are none such now."

JAPAN.

THE remarkable demand for the Scriptures throughout Japan has given Dr. Gulick, the agent of the American Bible Society, abundant labor. He writes: "Our successes in Tokio with the Bible cart continue; about 5,500 Portions were sold in the first month. I am having another handcart made for use in Osaka and surroundings. In a few days Mr. Goble is to start for Osaka overland by the middle road (the Nakasurdo) with the Bible carriage. I start to-day, per steamer, for Kobe, Okayama, etc., and shall meet Mr. Goble when he appears at Kioto, to take part with him in initiating the work in those regions. I give up going to China this fall. The work presses too hard in Central Japan."

CHINA.

SHANTUNG. — The missionaries of the Presbyterian Board are having marked success in the province of Shantung, where the laborers of the American Board are also finding so much encouragement. Dr. Nevius writes to the *Foreign Missionary*, from the interior of the province, of seventy persons baptized on his last visit. The marked feature of the work in this section is the efficiency of the converts. They go in advance of the missionary, teach the gospel, and, after a beginning is made, send for help. As an illustration of this, Dr. Nevius tells of his first visit to the village of Tsakia, where a farmer, Mr. Swen, whom he had met at other places, had been teaching the people. Dr. Nevius says: —

"We arrived at the village about 10 A. M. Though none of them had seen a foreigner before, they gathered around us without the least shyness, as if we had been old familiar friends. Two very pleasant and bright girls, fourteen or fifteen years of age, sang several hymns for us when asked to do so, without the least hesitation, and remarkably well considering the circumstances. I then commenced examining them individually and by groups, and was surprised to find what progress they had made in their studies, and the clearness with which they had apprehended Christian truth. The whole day to 5 P. M. was spent in examinatory instructions and the communion service, only taking a little time for lunch. We received Mr. Swen and his wife, and one son and two daughters and a niece. Also his wife's mother, who had fasted ("eaten vegetables") for more than forty years. Also three interesting men of the Chao family, and their sister and aunt. There was also received a woman who, as they all believe, has been *possessed* of a *devil* for seven years. The whole number baptized was fourteen. The general spirit of love and peace and joy which pervaded this little company was very remarkable. I was not at all prepared to see such a work wrought in a few short months. It is the Lord's doing, and it is marvelous in our eyes."

POLYNESIA.

SOCIETY ISLANDS. — Next to Tahiti, Raiatea is the largest of the Society Islands, and its chief town, Opoa, was sixty years ago the metropolis of idolatry among the South Pacific Islands. To this place human sacrifices were sent from all the islands

of that region, to be offered to Oro, the god of war, and the horrors witnessed in connection with the idolatries of Opoa beggar description. The kings of the island were regarded as gods, and received divine honors.

But in May last the kings of Raiatea, Tahiti, and Rurutu, and the queens of Poropora and Rimatara, assembled with hundreds of persons, officials and others, at Opoa, to celebrate the opening of a fine church, capable of seating 1,100 people. The gatherings were immense. On one day—the Sabbath—five services were held in the church, to accommodate the large numbers present from the different islands. The two choirs alone numbered over five hundred. At interesting missionary meetings held during the week, the collection of the adults amounted to \$321, and the offerings of the children were \$317. The cost of the church, \$8,785, was entirely met by the people before the day of dedication. Among all the Society Islands, leaving Tahiti out of account, there is but one English missionary, Rev. Albert Pearse, of the London Missionary Society, although there are 184 native preachers and 1,773 church members. There are few more striking illustrations than these islands furnish of the might of the gospel in overthrowing error, and of its self-propagating power.

NORTH AMERICAN INDIANS.

METLAKAHTLA. — In 1856 the English Church Missionary Society sent a schoolmaster to the Indians of British Columbia, who first established himself at Fort Simpson, but afterwards, in order to escape the bad influence of white traders and their rum, removed his company, in 1863, and established the Indian town of Metlakahtla. The laws of the colony were fifteen in number, and were very simple. 1. To give up their Indian magic. 2. To cease calling in conjurers when sick. 3. To cease gambling. 4. To cease squandering their property. 5. To cease painting their faces. 6. To cease using intoxicating drinks. 7. To rest on the Sabbath. 8. To attend to religious instruction. 9. To send their children to school. 10. To be clean. 11. To be industrious. 12. To be peaceable. 13. To be honest. 14. To build neat houses. 15. To pay the village tax.

Under this simple code, with the blessing of God upon the gospel as it has been preached, great prosperity has attended the settlement. Eighty-eight superior houses have now been built, roads made, gardens planted, fields fenced, a church and school-house, holding six hundred, finished. The change in the Indians is very great every way. They are happy, industrious, and self-governing. Metlakahtla has now several out-stations, at one of which, on the occasion of a visit from Mr. Duncan, an old chief offered the following prayer: "Pity us, great Father in heaven, pity us. This man has come to tell us about thee. It is good, great Father. We want to hear. Who ever came to tell us, our Father, Thy will? None, none! This man has pitied us, and come. We will hear. We will receive thy word. We will obey."

FRANCE.

A recent letter from Marseilles reports the remarkable progress of the evangelistic work in that city. The work is under the superintendence of Mr. Saillens, who is a Baptist, but who affirms that the basis of the work is simply that of the Evangelical Alliance. He says:—

"We have now in Marseilles 7 mission-halls, with 1,685 sittings in all, 11 general adults' meetings per week, 6 Bible-classes, 4 Italian meetings, 7 children's meetings. The general attendance at the adults' meeting is 2,880; children, 515; 3,395 weekly. Of course these numbers do not represent the totality of the persons more or less under our influence; we may think that at least 5,000 people know of the meetings, attend them from time to time, and have fully heard the gospel of Christ. Since the beginning, a number of about 120 have been to our knowledge brought to the Saviour, or at least have professed to have believed in Him."

MISCELLANY.

BIBLIOGRAPHICAL.

Unbeaten Tracks in Japan, an Account of Travels on Horseback in the Interior, including visits to the Aborigines of Yezo and the Shrines of Nikko and Ise. By ISABELLA L. BIRD, author of a *Lady's Life in the Rocky Mountains*, etc. 2 vols. New York: G. P. Putnam's Sons.

This book is a narrative of about seven months' sojourn in Japan, commencing the latter part of May, 1878. One can but admire the courage which led a lady in delicate health, much of the time unable to ride without pain, to face the long and wearisome land journey, largely through unfrequented roads, from Tokio to Nikko and thence to Niigata and the wilds of Yezo.

Miss Bird is a most careful observer, and, through her acquaintance with several gentlemen of high attainments in Japanese learning, enjoyed exceptional opportunities of testing the results of her own observation, and one at all conversant with Japanese affairs can hardly fail to be surprised at the variety and accuracy of the information contained in these volumes.

Special interest attaches to the account she gives of her visit to the Ainos, the aborigines of Yezo, in that it is, so far as we are aware, the first published account of the life of that strange people. Some of her statements with regard to them seem much too positive, as when she says (page 97, vol. ii.), "It is nonsense to write of the religious ideas of a people who have none." Even under the most favorable conditions, a few days spent in an Aino hut are not sufficient to master the theology of that savage people, however rudimentary it may prove to be.

Greater prominence is given to some of the darker features of Japanese social life and character than in most books which have hitherto appeared, and it is perhaps well that it is so. The native testimony she adduces as to the prevalence of untruthfulness and licentiousness is none too emphatic; still, especially in the first volume, undue stress is laid upon the ignorance and squalor to be found in the interior. It should be borne in mind that she was off the highways of travel, in

the backwoods of Japan, and in the crowds which gathered about her she must have seen a disproportionate number of the lowest class.

Such a region presents no fairer exhibition of the society of old Japan, than the roughest parts of New England do of the society of colonial times. In some comparisons suggested between the Ainos and the Japanese, to the discredit of the latter, she fails to note that during her visit to the Ainos she was the guest of a chief and protected by the rude, but yet imperious, etiquette of a savage court, while in Japan she was simply an inmate of a public inn. Had she been a guest in a Japanese family, even a comparatively humble one, she would have found no lack of regard to her comfort.

Miss Bird is in most hearty sympathy with the missionary work, and spent considerable time in the society of both English and American missionaries, and the account she gives of their operations is certainly very gratifying to them, and will prove interesting to all friends of missions. She appreciates what has already been done, though in one passage she speaks of the progress as having been slow, and, again (vol. ii., p. 309), she says, "I do not share the sanguine expectations of those about me as to a rapid spread of Christianity," and gives great weight to the fact that "34,000,000 of Japanese are skeptics or materialists, or are absolutely sunk in childish and degrading superstitions." No doubt many fail to realize the appalling magnitude of the work to be accomplished. The influence of the old religions of Japan, and the customs which have grown up about them, can hardly be over-estimated. Still it would appear that the work has made progress both healthy and rapid. Public preaching was not possible earlier than 1873, when there were not more than twenty or thirty professing Christians connected with the Protestant missions in the country; whereas, we have now an aggregate of at least 3,350 professing Christians connected with the various organizations. The general interest of the churches is shown by the

high average of contributions per capita. In our own mission it was about \$3.80 per church member during the past year, certainly the equivalent of \$20.00 per church member in this country. The zeal of the churches appears in the vigor with which the work of propagation is carried on. Small as the number of Christians yet is, they are by no means without influence in society. They are making a reputation for themselves which is to be widely felt. The New Testament has been translated, besides several portions of the Old Testament, and there must be already 130 000 portions of the Scriptures in circulation. How long the contest with heathenism and infidelity is to be, of course, cannot be even guessed, but that within this generation the growing church of Japan will assume the control of the evangelizing work in that land, some of the most conservative men in the missionary body firmly believe.

It is a mistake to suppose that the converts are solely from the Samurai class. Very nearly if not quite half the membership is now drawn from the heimin, or common people. The tendency is towards the normal proportion, and this must be regarded as a healthy sign.

We are told that some of Miss Bird's acquaintances in Japan spoke quite contemptuously of the attainments of the missionaries in the field of Japanese scholarship. They will bear the reproach with equanimity, remembering that the standard dictionary of the language, a monument of persevering industry, is the work of a missionary; that the best elementary text book for students of the language, a book showing remarkable familiarity with the intricacies of this difficult tongue, comes from the hand of a missionary; that the results of their work as translators have obtained a circulation which she says "must be prodigious"; and further, that the most finished public speaker, who is said by natives themselves to rival their own best speakers in the accuracy and effectiveness of his discourse, is also a missionary.

Her criticism of the government and the various reforms, is kind and sympathetic, and there is very little on these

points to which exception could be taken. Her statistics are conveniently arranged and up to date, and the book is a most valuable one to all who are interested in Japan.

D. C. G.

Memoir of the Rev. H. Venn, the Missionary Secretary of Henry Venn, B. D., Prebendary of St. Paul's and Honorary Secretary of the Church Missionary Society. By the Rev. WILLIAM KNIGHT, M. A. 8vo. pp. 551. London, Longmans, Green & Co.

This is an invaluable contribution to missionary literature. It makes the reader acquainted with the life and work of him who more than any other one man has contributed to the success of the Church Missionary Society of England. We know of no work that gives so just a conception of its early history, its peculiar trials in preserving its thoroughly evangelical character, and in avoiding complications with a High Church Ecclesiasticism. Mr. Venn's practical wisdom was shown alike in the general policy adopted, and in the methods of labor pursued, in different fields. The instructions given to missionaries, from some of which extracts may be found in the last number of the *Missionary Herald*, are models of their kind, admirable for the spirit that pervades them, and rich in suggestions of the greatest value. Like our Mr. Treat, of whom we are not unfrequently reminded in these pages, he was a wise counselor and was often consulted on questions affecting the welfare of the churches at home as well as abroad.

How far he was instrumental in bringing into the Councils of the Church Missionary Society a rare body of men, whose intellectual abilities and eminent character in church and state command at once the esteem and confidence of the Christian world, does not appear, but may be fairly inferred as not the least of his services.

Mr. Venn was a man of prayer. It was felt by all who knew him that every measure he proposed, and every suggestion he made, had been thoughtfully and prayerfully considered. In forming his plans he relied on the guidance of the Holy Spirit and then on spiritually minded men to carry them out. It was a favorite maxim with him, and one that all mis-

sionary secretaries may well heed, that spiritual work must be done by spiritual men. As was to be expected of such a man, while loyal to the Church of England, he had the largest sympathies and recognized generally the labors of other denominations of Christians.

CHURCH DEDICATION AT SAMOKOV.

Rev. W. H. Belden writes from Samokov, European Turkey, to the *New York Evangelist*, of November 25, as follows:—

“Opposite my windows (we are at present domiciled, as temporary residents and helpers, in the new Seminary building) there stands an edifice which I can never look upon without emotion. It is the first Protestant church of Samokov, the first in the new Principality of Bulgaria. Unpretentious as a Methodist meeting-house, but beautiful in its evident devotion for a thoughtful (not sensuous) worship, it symbolizes the return of this people to their early faith. Last Sabbath (October 10, 1880) it was dedicated. A congregation almost 200 in number were assembled among them, drawn in by curiosity, or it may be by a more friendly feeling, the governor of the city and some of the military officers. All the missionaries of the station, and Mr. and Mrs. Bond of Philipopolis, were providentially present, Mr. Locke with his family having just arrived from America, and Mr. House with his family delaying for this occasion — thirteen

in all, beside the children. Mr. House preached the dedication sermon (as was fitting, as he has been the architect this summer), and at the same time bade farewell for a year to his pupils and hearers. How affecting it was! The services were not imposing, like a dedication at home; the house was not full — its interior lacked completion. The ‘*Meritza*’ probably will never mention the event. But we could not keep the tears from our eyes.

“I went up afterward on a hill which overlooks the whole city, and there, it seemed to me, was a bird’s-eye view of the whole religious situation. Nine mosques of the now expelled Turks occupy, to the exclusion of Christian churches, the whole northern half of the city. On the south stand the houses of the National (Greek Catholic) Church, fewer in number than the mosques, and only since the war daring to lift their domes above the seclusion of Oriental walls. The minarets and the varied roofs of the cathedral stand visibly opposed to each other, symbols of a false religion, and of the true one misrepresented. Between these rose the American spire of the Protestant Church, surmounted by the cross, — just as Protestantism stands to-day in all the Empire of Turkey, — God’s messenger, may we not say, to purify the old church; God’s messenger, can we hope, to lead into the old church, purified and holy once more, the long-misled followers of the Arabian prophet.”

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the missionary party now on their way to Bihé, or already there, that God would direct their steps and give them the hearts of kings and people, 99.

For the missionary physician, long sought for, but not yet found, to join the West Central African Mission.

ARRIVALS.

November 13. At Benguela, West Africa, Rev. W. W. Bagster, Rev. W. H. Sanders, and Mr. S. T. Miller, on their way to Bihé.

December 13. At Durban, Natal, Rev. George W. Wilder and wife, and Rev. E. H. Richards and wife, to join the Zulu mission.

MARRIAGE.

December 24, at Aintab, Central Turkey, Rev. Charles S. Sanders to Miss Grace Bingham.

DEATH.

January 26. At New Haven, Conn., Mrs. Sarah W., wife of Professor S. Wells Williams, LL. D. A large portion of her life was spent with her husband in missionary work in China, where she was greatly esteemed and beloved.

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.	
Brunswick, 1st Cong. ch. and so.	
65-87; do. m. c. 55-75	121 62
Portland, State St. ch. 250; High St.	
ch. 200; Williston ch. (of which 5	
from Mrs. S. H. Merrill), 50;	500 00
Scarborough, A thank-offering,	37 00
West Auburn, Cong. ch. and so.	16 00—674 62
Franklin county.	
Farmington Falls, Cong. ch. and so.	4 80
New Sharon, Cong. ch. and so.	4 98
Temple, Cong. ch. and so.	6 00
Wilton, Cong. ch. and so.	14 00—29 78
Hancock county.	
Bluehill, Cong. ch. and so.	12 00
Kennebec county.	
Augusta, South Cong. ch. and so.	236 50
Hallowell, South Cong. ch. and so.	95 04
Richmond, Cong. ch. and so.	20 00—351 54
Lincoln and Sagadahoc counties.	
Bath, Central ch. and so.	9 00
North Boothbay, E. D. Thorp,	5 00
Thomaston, Cong. ch. and so.	5 00
Union, Rev. F. V. Norcross,	5 00—24 00
Penobscot county.	
Brewer, 1st Cong. ch. and so.	5 00
Piscataquis county.	
Monson, R. W. Emerson,	20 00
Somerset county.	
Norridgewock, Cong. ch. m. c.	29 50
Union Conf. of Churches.	
East Otisfield, I. Loring,	8 00
No. Bridgton, Cong. ch. and so.	18 72—26 72
Washington county.	
East Machias, Cong. ch. m. c.	8 78
Machias, Centre St. ch.	4 60
Robbinston, Cong. ch. and so.	10 00—23 38
	1,196 54

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Keene, A friend in 2d Cong. ch. 50;	
E. H. Clark, 5;	55 00
Rindge, Cong. ch. and so.	11 29
Sullivan, Cong. ch. and so.	3 50—69 79
Grafton county.	
Hanover, Dartmouth college ch. 80;	
A friend, 10;	90 00
Lebanon, Cong. ch. and so.	65 00
Piermont, Cong. ch. and so.	18 00—173 00
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Cong. ch. and so.	22 77
Antrim, Mary Clark,	10 00
Brookline, Cong. ch. and so.	10 00
Hillsboro Bridge, Cong. ch. and so.	7 00
Milford, Cong. ch. and so.	9 96
New Ipswich, Cong. ch. and so. 6.89;	
Leavitt Lincoln, 10;	16 89
Peterboro, Un. Evang. ch.	25 00—101 62
Merrimac county Aux. Society.	
Concord, So. Cong. ch. and so. with	
other dona. to const. CHARLES	
KIMBALL, H. M.	83 33
Franklin, Cong. ch. and so. to const.	
Rev. W. A. HADLEY, H. M.	50 00
New London, Seth Littlefield,	15 00
Pembroke, Mrs. Mary W. Thompson,	5 00
Pittsfield, John L. Thorndike,	10 90—164 23
Rockingham county.	
Derry, 1st Cong. ch. and so. to const.	
Rev. D. W. RICHARDSON, H. M.	75 45
Exeter, 2d Cong. ch. and so.	201 10
No. Hampton, Cong. ch. and so.	11 34
Windham Depot, Horace Berry,	10 00—297 89
Strafford county.	
Gilmanston, Cong. ch. and so.	10 00
Wolfboro, S. Clark,	5 00—15 00
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	1 47
Newport, Cong. ch. and so. to const.	
RUFUS P. CLAGGETT, H. M.	116 77—118 24

Hazen's Mills, E. F. H.	5 00
	944 77
Legacies.— Hanover, Andrew Moody,	
by Fred. Chase,	50 00
	994 77

VERMONT.

Addison county.	
Bristol, M. L. Wilds.	25 00
Cornwall, D. Warner,	5 00—30 00
Bennington county.	
Bennington, 2d Cong. ch. and so.	88 41
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
St. Johnsbury, South Cong. ch. and	
so. 262-25; North Cong. ch. and so.	
136-45;	398 70
Chittenden county.	
Burlington, C. A. Hibbard,	15 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bikersfield, Cong. ch. and so.	7 25
E. Sheldon, S. M. Hulbert,	90
Enosburgh, Cong. ch. and so.	36 25
Franklin, Cong. ch. and so.	7 18
Sheldon, Cong. ch. and so.	6 45
St. Albans, 1st Cong. ch. and so.	90 45—150 48
Orange county.	
Chelsea, Cong. ch. and so.	20 00
Post Mills, Cong. ch. and so.	11 11—31 11
Orleans county.	
Beebe Plain, Mrs. E. A. McPherson,	10 00
Newport, Cong. ch. and so.	6 58—16 58
Rutland county.	
Clarendon, A friend,	5 00
Fair Haven, Cong. ch. and so.	17 00
Pittsford, Cong. ch. and so.	36 00
Rutland, Mrs. Dr. A. Walker,	10 00
West Rutland, M. Newton,	5 00—73 00
Washington county Aux. Soc. G. W.	
Scott, Tr.	
Plainfield, Cong. ch. and so.	6 46
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro, Central ch. m. c.	27 13
Grafton, Cong. ch. and so.	12 00—39 13
Windsor county.	
Weathersfield, Mrs. E. Chamberlin,	6 00
Woodstock, 1st Cong. ch. and so.	20 51—26 51
	875 38

Legacies.— Jericho Centre, Ezra El-	
liot, to const. MIRA F. ELLIOT,	
Mrs. ELIZABETH H. ELLIOT, and	
EZRA F. ELLIOT, H. M., by Rev.	
H. L. Elliot, Adm'r,	300 00
	1,175 38

MASSACHUSETTS.

Barnstable county.	
Sandwich, Calv. Cong. ch.	66 60
Yarmouth, 1st Cong. ch. and so.	50 00—116 60
Berkshire county.	
Great Barrington, 1st Cong. ch. and	
so. to const. Mrs. BILLINGS	
PALMER, H. M.	100 00
Pittsfield, 1st Cong. ch. and so.	23 02—123 02
Bristol county.	
Fall River, 1st Cong. ch. and so.	278 01
Norton, Trin. Cong. ch. by E. B. W.	200 00—478 01
Brookfield Ass'n. William Hyde, Tr.	
Dana, Cong. ch. and so.	1 00
No. Brookfield, Cong. ch. and so.	26 00—27 00
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, West ch. 29.18; Juv. Mis.	
Soc. of do. 15;	44 18
Lawrence, Lawrence St. ch. and so.	85 00—129 18
Essex county, North.	
Haverhill, West Cong. ch. 12.54;	
North Cong. ch. 10;	22 54
Ipswich, 1st Cong. ch. and so.	10 00
Newbury, 1st Cong. ch. and so.	28 02
West Newbury, 1st Cong. ch. and so.	
20; 2d Cong. ch. and so. 9;	29 00—89 56

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Gloucester, Ev. ch. and so. to const. NATHANIEL BABSON, H. M.	105 00
Ipswich, South Cong. ch. and so.	15 52
Lynn, B. V. French,	20 00
Salem, A friend for Central Africa,	3 00
Swampscott, Cong. ch. and so.	15 00
Wenham, Cong. ch. and so.	12 86—171 38
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Mrs. A. P., A thank-offering,	10 00
East Charlemont, Cong. ch. and so.	20 00
Sunderland, Cong. ch. and so.	1 25
Warwick, Cong. ch. and so.	5 00—36 25
Hampden co. Aux. Society. Charles Marsh, Tr.	
Monson, Mrs. E. L. Coburn, 10;	
Miss M. L. Coburn, 10;	20 00
Palmer, 2d Cong. ch. and so.	21 99
Springfield, 1st ch. and so. 410.01;	
South ch. and so. 134.32; Olivet ch. and so. 27.60; M., a thank-offering, 1,000; F. A. B. 200;	
M. C. 100;	1,871 93
West Springfield, Park St. ch. and so.	40 31
Hampden county, Daham,	69 15—2,023 38
Hampshire co. Aux. Society.	
Amherst, No. Cong. ch. and so.	32 00
E. Cummington, Village Cong. ch.	10 69
Easthampton, Mrs. John Wright, to const. LEWIS S. CLARKE, H. M.	100 00
Enfield, Edward Smith,	8,880 58
Hadley, 1st Cong. ch. and so.	14 25
Williamsburgh, Cong. ch. and so.	23 00—9,060 52
Middlesex county.	
Bedford, Cong. ch. and so.	40 76
Cambridge, Shepard ch. and so. 368.49; Family offering, 10;	
Cambridgeport, Prospect St. ch.	225 34
Hopkinton, Cong. ch. m. c.	11 85
Lowell, High St. ch. and so. 23.52;	
Kirk St. ch. and so. 3.89;	27 41
Natick, Mrs. S. E. Hammond,	50 00
Newton, Eliot ch. 538.12; m. c. 128.98; Mss. Mary Davis, 100;	
Newton Centre, 1st Cong. ch. and so.	767 10
No. Reading, Cong. ch. and so.	41 19
Reading, Bethesda, ch. and so. to const. Rev. FRANK S. ADAMS, H. M. 63; Old South, ch. and so. 33.18;	
Somerville, Franklin St. ch. m. c.	96 18
Southboro, Pilgrim ch. and so.	6 91
Stoneham, Cong. ch. and so.	24 84
Waltham, Trin. ch. and so.	32 17
Wilmington, Cong. ch. 27.75; m. c. 14.25; J. Skilton, 50;	
Woburn, Cong. ch. and so. m. c.	155 75
27 81—1,980 80	
Middlesex Union.	
Ashby, Cong. ch. and so.	4 10
Groton, A friend,	2 00—6 10
Norfolk county.	
Braintree, 1st Cong. ch. and so.	45 81
Colhasset, 2d Cong. ch. and so.	53 98
Foxborough, Cong. ch. and so. 46 57;	
Benjamin Hodges, to const. M. P. HODGES, Mrs. ASAHEL DEAN, and HANNAH E. BOYDEN, H. M. 350;	
So. Weymouth, Union Cong. ch. to const. HENRY B. REED, H. M.	396 57
Weymouth and Braintree, Union ch.	100 00
26 08—622 44	
Old Colony Auxiliary.	
Rochester, 1st Cong. ch. and so.	49 00
Plymouth county.	
Hingham, Cong. ch. and so.	4 10
Marion, Cong. ch. and so.	6 00
No. Carver, A friend,	10 00
Plymouth, Ch. of the Pilgrimage,	65 73—85 83
Suffolk county.	
Boston, Central ch. 2,740.01; Old South ch. 1,400.89; Mt. Vernon ch. 860.29; Eliot ch. 495.42; Wiutthrop ch. 265.41; Phillips ch. 206; Berkeley St. ch. 103.54; Cong. ch. (Brighton), 90; Highland ch. 4; Boylston ch. (a member for Bibles in Africa), 4.20; Mrs. S. H. Hall, 20; Joshua Bates, 10; Miss F. D.	
Nelson, 5; Mrs G. H. Lane, 2; A friend, 30; A friend (Dorchester), 5; A friend, new year's offering, 5; M. R. C. 2;	
6,248 86	
Worcester county, North.	
Gardner, 1st Cong. ch. and so.	112 69
Petersham, Cong. ch. and so.	3 26—115 95
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Baldwinville, 1st Cong. ch. and so.	6 10
Holden, Cong. ch. and so.	9 00
Oxford, 1st Cong. ch. and so.	18 50
Rutland, 1st Cong. ch. and so.	11 00
Worcester Central ch. and so. 250; m. c. 39.32; Mrs. Oliver Trask, 20;	
309 32—353 92	
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
East Douglas, Cong. ch. and so.	32 64
Millbury, 1st Cong. ch. and so.	73 76
Northbridge, Cong. ch. and so.	20 00
Westboro, Cong. ch. and so.	17 74—144 14
21,871 94	
Legacies. — Cambridge, Harriet Stimpson, by B. E. Perry, Ex'r,	100 00
Great Barrington, Mrs. Caroline H. Rosseter, by J. Dewey, Ex'r,	3,000 00
Lancaster, Miss Sophia Stearns, Interest, by W. W. Wyman, Adm'r,	5 00
West Bridgewater, Mrs. Eliza A. R. White, by George D. Ryder, Ex'r, in part,	1,200 00—4,305 00
26,176 94	
RHODE ISLAND.	
Little Compton, United Cong. ch.	26 53
Newport, United Cong. ch.	213 51
Pawtucket, A memorial offering,	100 00
Providence, Anthony B. Arnold,	100 00—440 04
CONNECTICUT.	
Fairfield county.	
Bridgport, "Absentee," 1st Cong. ch.	20 00
Greenwich, 2d Cong. ch. and so.	274 73
New Fairfield, Cong. ch. and so.	20 00
Newtown, Cong. ch. and so.	5 00
Norwalk, a deceased friend,	60 00
Stamford, T. Davenport,	90—380 63
Hartford county. E. W. Parsons, Tr.	
Berlin, Rev. J. W. Whittlesey,	10 00
Farmington, Cong. ch. quar. contr.	114 09
Glastonbury, 1st Cong. ch. and so.	25 00
Hartford, Asylum Hill ch. 303.39; Windsor Ave. ch. 11.73; Mrs. Mary C. Bemis, 100;	
415 12	
Naubuc, P. H. Goodrich,	10 00
New Britain, 1st Ch. of Christ, to const. A. N. LEWIS, H. M.	309 38
Rocoucnck, Cong. ch. and so.	19 50
West Hartford, In memory of Miss A. F. May,	1 50—905 48
Litchfield co. G. C. Woodruff, Tr.	
Canaan, Cong. ch. and so.	4 50
Falls Village, Cong. ch. and so.	7 33
Norfolk, Cong. ch. and so. 200; A friend, 10;	
210 00	
Northfield, Cong. ch. and so.	39 25
Salisbury, Cong. ch. and so.	101 63
Sharon, Cong. ch. and so. add'l,	8 00
Thomaston, Cong. ch. and so.	40 12
Winsted, 1st Cong. ch. and so. 17.64;	
Chas. H. Blake, 10;	27 64
Woodbury, Benjamin Fabrique, 20;	
Mrs. E. L. Curtiss, 10;	30 00—468 47
Middlesex co. E. C. Hungerford, Tr.	
Cromwell, Cong. ch. and so.	60 00
Deep River, A friend,	2 00—62 00
New Haven co. F. T. Jarman, Agent.	
Cheshire, Cong. ch. and so.	37 00
Guilford, 1st Cong. ch. and so.	41 56
Milford, 1st Cong. ch. and so. 28.93;	
Plymouth ch. and so. 20.88;	49 81
New Haven, North ch. 341.45; do. m. c. 6.84; Davenport ch. 6.62; 1st ch. m. c. 4.44; Lyman Osborn, 10;	
Mrs. M. F. W. Abbott, 6;	375 35
Orange, Cong. ch. and so. 8.73; A friend, 10;	
18 73—522 45	

New London co. L. A. Hyde and L. C. Learned, Tr's.
 Jewett City, Cong. ch. and so. 25 00
 Lyme, 1st Cong. ch. and so. 45 37
 Old Lyme, 1st Cong. ch. and so. 11 44—81 81
 Tolland county. E. C. Chapman, Tr.
 Ellington, Cong. ch. and so 121 30
 No. Coventry, Cong. ch. and so. to const. WALTER C. BROWN, H. M. 120 75—242 05
 Windham county.
 Ashford, A friend, 1 30
 Brooklyn, 1st Trin. ch. 38 00
 Pomfret, 1st Cong. ch. and so. to const. Rev. H. M. BARTLETT, H. M. 50 00
 Westford, S. S. Stowell, 9 00—98 30
 —, A new year's Thank-offering, 500 00

Legacies.—Hartford, Samuel S Ward, by John Hooker and Jonathan B. Bunce, Ex'rs, 5,023 33
 New Haven, Mrs. Susan W. Eustis, by Rev. W. T. Eustis, 500 00
 New Haven, Lucy Hotchkiss, by Charles Bradley, Ex'r, 301 96—5,825 29
 9,086 48

NEW YORK.

Albany, 1st Cong. ch. and so. 196 52
 Amsterdam, S. Loring Bell, 4 00
 Brentwood, Mrs. E. F. Richardson, 4 00
 Brockport, Summers Hubbell, 10 00
 Chateaugay, Joseph Shaw, 4 00
 Chatham Village, Rev. Samuel Utley, 8 00
 Cincinnati, P. H. Livingston, 1 00
 Coxsackie, M. Lusk, 10 00
 Crown Point, 2d Cong. ch. and so. 10 00
 East Bloomfield, 68.29 in Feb. *Herald* from East Bloomfield, N. Y., should have been ack'd from East Bloomfield, N. Y.
 Glen's Falls, Mrs. Harriet N. Wing, 50 00
 Gloversville, Cong. ch. and so. (of which 100 from Mrs. Sarah B. Place, to const. Miss LYDIA M. VAN SLYKE, H. M.) in part, 132 00
 Hamilton, Cong. ch. and so. 13 59
 Haverstraw, Mrs. F. A. Pratt, 2 00
 Helena, Linus Kibbe, 20 00
 New York, Broadway Tab. ch. C. N. Bliss, 200 'Silver Wedding,' 500; S. T. Gordon, 250; Mrs. James Stokes, to const. J. W. PHELPS and H. E. DUERS, H. M. 150; H. R. Munger, 50; "Yours truly," 40; A friend, 1; 1,191 00
 Nunda, Rev. N. H. Bell for Mardin, a thank-offering, 5 00
 Otisco Valley, Mrs. O. S. Frisbie, deceased, 20 00
 Richville, Mrs. A. E. Cross, 2 00
 Rome, John B. Jervis, 25 00
 Rye, Miss L. M. B. 19 00
 Sayville, Cong. ch. and so. 17 13
 Smyrna, 70 ack'd from Mis. Soc. of 1st Cong. s. s. in Jan. *Herald*, under Mis. Sch. Enterprise, should have been in this place.
 Troy, Mrs. C. H. Ladd, 50 00
 Union Falls, F. E. Duncan, 10 00
 Utica, Bethesda Welsh ch. 15 00
 Watertown, A. Baker, 1 00
 Yonkers, 1st Presb. ch. (of wh. 50 from Rev. W. W. RAND, to const. himself H. M. 55 00
 —, A friend, 50 00—1,925 15

Legacies.—Ripley, Horace Hale, by J. F. Moore, 100 00

NEW JERSEY.

Bloomfield, Z. B. Dodd, to const. PHEBUS W. LYON, H. M. 100 00
 Camden, Mrs S. C. Hall, 5 00
 German Valley, Rev. E. P. Linnell, 30 00
 Hohokus, Mrs. Agnes Richardson, 50 00
 Lakewood, Presb. ch. 25 70
 Montclair, E. T. Conant, 3 00

Newark, C. S. Flickner, 4 00
 Newfield, Rev. Charles Willey, 20 00
 Orange, One of the missionary children, 25 00—262 70

PENNSYLVANIA.

Audenried, Cong. ch. 11 00
 Chester, Mrs. C. B. Dungan, 5 00
 Jeffersonville, F. 50 00
 Morris Run, Welsh Cong. ch. 5 00
 Orwell, Ezra Lyon, for Africa, Philadelphia, Central Cong. ch. to const. B. F. BLAKE and J. H. HOMER, H. M. 50
 Plymouth, Welsh Cong. ch. 230 00
 Scranton, Edward B. Sturges, 9 00
 Sugar Grove, Cong. ch. 100 00
 2 40—412 90

MARYLAND.

Baltimore, George N. Cressy, 10 00
 Frederick City, E. H. Rockwell, to const. WILLIAM C. DUVALL, H. M. 100; A friend, 10; 110 00—120 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 64.35; Rev. W. W. Patton, D. D. 50; 114 35

ALABAMA.

Mobile, A friend, 30

TEXAS.

San Antonio, S. M. N. 2 00

TENNESSEE.

Knoxville, Welsh and Eng. Cong. ch. 3.65; A widow, 5; 8 65

OHIO.

Atwater, Cong. ch. 28 88
 Bellevue, Chil. mis. soc. for "Morning Star," 20; for the Dakotas, 5; 25 00
 Bryan, S. E. Blakeslee, 11 00
 Carmel, Welsh Cong. ch. 10 00
 Charlestown, Cong. ch. 5 50
 Claridon, Cong. ch. m. c. 2 00
 Cleveland, Height Cong. ch. 76 50
 Columbus, 1st Cong. ch. 221 26
 Delaware, Cong. ch. 37 38
 Evansport, Mrs. H. L. Southworth, 10 00
 Madison, Central Cong. ch. 40 74
 Mansfield, 1st ch. La. Benev. Soc. 23 65
 Marietta, 1st Cong. ch. 50 00
 Mt. Vernon, 1st Cong. ch. 61 57
 No. Monroeville, Cong. ch. 10 00
 Oak Hill, Cong. ch. 8 47
 Oberlin, 1st Cong. ch. 83.80; T. A. H. r.; 84 80
 Painesville, 1st Cong. ch. 30 27
 Portage Co., A friend, 5 00
 Plainfield, V. J. Powelson, 20 00
 Salem, D. A. Allen, 25 00
 Sugar Creek, Welsh Cong. ch. 12 00
 Walnut Hills, C. Bates, 5 00—804 02

INDIANA.

South Vigo, Cong. ch. 2 60

ILLINOIS.

Altona, Cong. ch. 5 00
 Batavia, Cong. ch. 20 00
 Chicago, 1st Cong. ch. 820.04; New Eng. ch. 128.34; do. A friend, 100; South Cong. ch. 36.35; 1,084 73
 East Rockford, A lady friend, to const. EDWARD H. BAKER, H. M. 100 00
 Elgin, Cong. ch. 20 92
 Freeport, O. B. Sanford, 50 00
 Geneseo, Cong. ch. 133.09; Mrs. L. B. Perry, 5; 138 09
 Hamilton, A Friend, 5 00
 Lawn Ridge, Mr. and Mrs. A. Crawford, 10 00
 Marysville, C. T. Morse, 4 00
 Oak Park, Cong. ch. 58.37; J. P. 20; 78 38
 Port Byron, Emma L. Hollister, 3 00
 Summer Hill, Two friends, 15 00—1,534 12

MICHIGAN.

Allehan, 1st Cong. ch. 11 25
 Calumet, Charles W. Niles, 4 00
 Clio, Cong. ch. 6 44

Lodi, A Western man for educa. Amer.

Indians,	30 00
Portland, Cong. ch.	3 25
Richmond, 1st Cong. ch.	9 00
Romeo, Cong. ch.	60 00
Utica, A disciple,	5 00—128 94

MISSOURI.

Ironton, J Markham,	1 50
Kirksville, J. S. Blackman,	9 00—10 50

MINNESOTA.

Excelsior, Cong. ch.	15 00
Faribault, Cong. ch.	34 50
Freeborn, Cong. ch.	2 00
Hamilton, Cong. ch.	4 00
Hutchinson, Cong. ch.	2 18
Minneapolis, Plymouth Cong. ch. 25-34 ; 2d Cong. ch. 3.60 ;	28 94
Owatonna, Cong. ch.	8 00
St. Paul, Plymouth ch.	78 74
Walnut Grove, Cong. ch.	4 29
Waseca, C. and K. 9 ; C. and A. 6 ; Zumbrota, 1st Cong. ch. to const. T. D.	15 00
ROWELL, H. M.	100 00
—, Friends,	500 00—792 65

IOWA.

Burlington, Cong. ch.	62 67
Denmark, Oliver Brooks,	10 00
Emerson, A. A. French and wife,	1 00
Green Mountain, 1st Cong. ch.	37 49
Grinnell, Cong. ch.	27 00
Lost Nation, Cong. ch.	3 00
Mason City, Cong. ch.	11 00
Monticello, Henry D. Smith,	10 00
Newton, Wittemberg ch.	12 50
Old Man's Creek, Welsh Cong. ch.	7 00
Osceola, S. Baird,	2 00
Sherrill's Mount, Cong. ch.	2 00—185 57

WISCONSIN.

Beloit, Rev. S. R. Riggs,	5 00
Boscobel, Cong. ch.	10 50
Brandon, Cong. ch.	11 26
Clinton, Cong. ch.	41 35
Elkhorn, Cong. ch.	9 15
Geneva Lake, Presb. ch.	37 67
Lancaster, Cong. ch.	28 45
Menasha, Cong. ch.	88 40
Princeton, Cong. ch.	2 00
Racine, Jane Parry,	4 00
Salem, William Munson, 50 ; F. W. Munson, 4.42 ;	54 42—292 20

KANSAS.

Madura, Cong. ch.	13 32
Stockton, Cong. ch.	50
Wauhsara, Archie Pollock,	50—14 32

NEBRASKA.

Nebraska City, A friend,	10 00
Weeping Water, Cong. ch.	14 76—24 76

CALIFORNIA

Hydesville, Cong. ch.	8 00
Los Angeles, S. E. Everett,	3 00
Oakland, Plymouth Ave. ch.	36 95
Rhonerville, Cong. ch.	4 50
Sacramento, Cong. ch.	15 00
San Francisco, 1st Cong. ch.	72 80
Santa Barbara, H. M. Van Winkle,	6 00
Santa Cruz, Cong. ch. 14.50 ; Pliny Fay, 10 ;	24 50—175 75

COLORADO.

Manitou, Cong. ch.	3 00
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DAKOTA TERRITORY.

Fort Berthold, Rev. C. L. Hall,	10 00
New Dungeness, J. W. Blakeslee,	8 25
Vermillion, Cong. ch.	3 25—21 50

CANADA.

Province of Ontario,	
Fingal, Phineas Barber,	10 00
Guelph, 1st Cong. ch.	25 00
Orangeville, Rev. J. Howell,	1 00
Toronto, Western Cong. ch.,	9 52
Unionville, Rev. Edward Ebbs,	10 00—55 52

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albyn's, Mr. and Mrs. Gelli- brand,	50 00
England, Brosely, George Man,	9 80
Madura, Palani, m. c. collections by Miss G. A. Chandler,	11 27
Turkey, Constantinople, "Home" Benev. Soc. for Africa,	13 20
Turkey, Manisa, Mon. concert,	2 90
Turkey, Trebizond, Mainas Manoosha- rian, 3-30 ; Zerop Felician, 2-20 ;	5 50—92 67

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions in part,	7,348 51

FROM WOMAN'S BOARD OF MISSIONS FOR THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	2,500 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Brunswick, 1st Cong. s. s.	60 00
NEW HAMPSHIRE.—Greenland, Cong. s. s.	22 00

VERMONT.—Barnet, Cong. s. s. for India, 40 ; E. Hardwick, Cong. s. s. 10.67 ; Enosburgh, Cong. s. s. 4 classes, 10.75 ; Newport, Cong. s. s. 10 ; Plainfield, Cong. s. s. 2.04 ; St. Johnsbury, South Cong. s. s. for Harpoot, 100 ;	173 46
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MASSACHUSETTS.—Brookline, Bethany Sisters Bible Class, Harvard ch. for school at Amasia, Turkey, 25.50 ; Conway, Cong. s. s. 20 ; Framingham, Primary class, Ply S. sch. 14.54 ; Hadley, 1st Cong. s. s. 7.67 ; Haver- hill, Miss Poor's class in West Cong. s. s. 1.72 ; Hingham, Cong. s. s. 10 ; Leicester, 1st Cong. s. s. 21.89 ; Whitinsville, Cong. s. s. 22.37 ;	123 69
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RHODE ISLAND.—Little Compton, United Cong. s. s. for Ahmednuggur,	12 00
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CONNECTICUT.—New Britain, So. ch. Infant class, 31.50 ; do. a class for China, 25 ; No. Coventry, Cong. s. s. 10.07 ; Pomfret, A. S. S. class, 43 ;	79 57
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NEW YORK.—Copenhagen, Cong. s. s. 1.55 ; Ithaca, 1st Cong. s. s. for Madura, 30 ; New York, Rev. H. C. Haydn, D. D., for school in Turkey, 25 ; Rodman, Cong. s. s. 25 ; Troy, Mary P. Cushman's yearly offering, 2 ; Marg- aret J. Cushman's do. for Japan, avails of hen and chickens, 188 ; Walto 1st Cong. s. s. 26.76 ;	111 69
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OHIO.—Kent, S. S. children,	4 50
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ILLINOIS.—Chicago, Mission S. S. of 1st ch. for China, 20 ; Oak Park, Cong. s. s. Artie's legacy, 2.36 ;	22 36
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IOWA.—Mitchelville, Highlan s. s.	4 75
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KANSAS.—Manhattan, Cong. s. s.	15 00
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CANADA.—Hamilton, Cong. s. s.	10 00
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639 02

Donations received in January,	46,061 56
Legacies " " "	10,580 29

\$56,641 85

Total from September 1st, 1880, to January
31st, 1881. Donations, \$130,440 49 ; Leg-
acies, \$32,041.78 = \$162,482.38.

Boston, Mass., Mt. Vernon ch. J. W. K., books, 100.
The following donations of books for native students and
preachers, have been received :—

Rutland, Vt., Mrs. A. P. Pease, Scott's Com., 5 vols ;
Christology of O. T., 3 vols ; Alexander on Psalms, 3
vols.

Amherst, Mass., Mrs. S. P. Morse, Scott's Com., 6
vols.

Medway, Mass., Mrs. Martha M. Kimball, Henry's
Com., 6 vols ; National Preacher, 1 vol. ; Payson's
Sermons, 1 vol. ; Paley's Evidences, 1 vol.

Pittsfield, Mass., Mrs. J. C. Cooley, Scott's Com., 3
vols.

Southampton, Mass., Mr. Timothy P. Bates, Scott's
Com., 5 vols.

Quincy, Ill., E. Littlefield, Henry's Com., 6 vols.

FOR YOUNG PEOPLE.

THE NEW MISSION IN CENTRAL AFRICA.

ON another page of this number you will find a map of the region in which our new mission in Africa is to be established, with a letter from Mr. Bagster, announcing the arrival of the exploring party at Benguela. We think that all young people especially will follow the fortunes of this mission with peculiar interest. Comparatively little is now known of the region about Bihé. Between the year 1873 and 1875, Commander Cameron, of the British navy, accomplished the remarkable feat of crossing Africa from Zanzibar to Benguela. He passed through Bihé, and in the volume descriptive of his journey, entitled *Across Africa*, he gives a glowing account of the region to which our missionaries are going, with many illustrations taken on the spot. Through the kindness of Messrs. Harper & Brothers, the publishers of the volume, some of these illustrations will appear in this and in a future number of the *Missionary Herald*.

Benguela, the port at which our missionaries, Messrs. Bagster, Sanders, and Miller landed November 13, and from which they hoped soon to start for the interior, is the coast town at which Commander Cameron arrived after his long and perilous journey across the continent. The Portuguese claim authority over Benguela, and for a long distance inland, but practically they have little power away from the coast. Of the custom house Mr. Bagster writes : —

“The process of clearing goods from the custom-house is one of extreme slowness and detestable delays. If the officials can put off until tomorrow what ought to be done to-day, they will certainly do so. There is so much of ignorance and idiocy that yesterday, when clearing the case of guns, etc., although I told them four or five times that there was danger because of the



CUSTOM-HOUSE AT BENGUELA.

loaded cartridges in the box, and although I would not stay near, they persisted in breaking into that case with a cold chisel and big hammer, fortunately without damage."

Benguela is a place likely to be often mentioned in future letters from West Central Africa. Mr. Sanders says of it: "There are in the town about two hundred white men, and a few hundred blacks. There are scarcely any white women in these West African cities. Generally each white household consists of the members of the trading firm, with whom the clerks board and lodge, besides many black servants. This state of society gives rise to much immorality, drinking, and smoking. Fever seems to be the great bugbear here, though at present it is as healthy as can be. We are in good health and spirits, take all reasonable precautions against sickness, and do not propose to worry about the fever beforehand."

It seems that besides its custom-house Benguela has a court-house and a



PORTERS OF BIHÉ.

good hospital, and a church, but according to Commander Cameron the church is never opened except for baptisms and burials. Mr. Sanders describes the house which they have taken for one month while they are getting ready to march into the interior. It evidently is not so fine as the house of the French merchant which Cameron saw at Catumbella, a few miles from Benguela, a picture of which may be seen on the opposite page, but it serves their purposes well. Mr. Sanders says: "The house has three rooms and an entry. One room is used for the storage of our heavy boxes; the next is the dining-room; the third room has two windows without any glass, and here we sleep and write and work. The floor is paved with stones, but if any sidewalk in Boston were as rough the newspapers would cry out at once. Our household now consists, besides ourselves, of two Cabinda servants, two dogs, many rats, more mice,

most of all fleas. The sea breeze commences to blow into our front windows certainly by the middle of each forenoon, and it keeps the house as cool and pleasant as can be desired, even at the hottest part of the day. The black



HOUSE OF FRENCH MERCHANTS AT CATUMBELLA.

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people here are most miserable in appearance. It is scarcely possible to see fifty of them without finding many whose toes are either entirely or partly gone, or their legs much swollen. This is due to neglect in extracting the 'jiggers,' a kind of insect which burrows under the skin of the feet."

ON TO BIHÉ.

From Benguela to Bihé is about two hundred and fifty miles. Bihé is not a town but a district, the chief of which, at the time of Cameron's visit, was Kagnombé, who lived in a town bearing his name. Cameron says it was the largest town he saw in crossing Africa. This place Messrs. Bagster, Sanders, and Miller were planning to reach by the last of January, and we hope soon to hear of their successful journey. They were to go to Catumbella, to wait for caravans coming from Bihé, in order to secure porters, like those represented on a preceding page. You must remember that money does not pass among these Africans. They know little of the value of gold and silver, and therefore cloth, beads, and trinkets must be paid in exchange for whatever is bought of the natives. The chiefs also must have presents, and the large supplies our missionaries must needs take with them will call for quite a company of these



THE PEOPLE OF KISANJI.

porters. They expect also to use donkeys, though the way is very rough, and in portions very steep. The land rises rapidly as the coast is left, and the traveler has often to climb on his hands and knees along the rugged path. One of Cameron's camps between Bihé and Benguela was 5,800 feet above the sea level, and the adjoining hills were 800 feet higher.

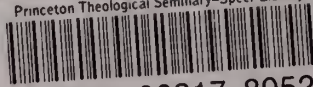
Only two days out from Benguela Cameron met, in the district of Kisanji, the group of people represented above. All along the way he saw fresh clogs and forks such as are used in fastening slaves while they are being driven to market. Graves and skeletons were visible on every hand, showing that the slave trade was still active in that region. It is to bless and to save the people of Africa who have suffered so much from the horrible traffic in slaves, and who are now so ignorant and degraded, that our missionaries have gone to preach the gospel among them. The work will be difficult, but our brethren are courageous and hopeful. Will you not think about them and pray much for them, and watch for their success?

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